

THE PILGRIM

VOL. 8

JANUARY, 1961

NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

"COME YE . . . APART . . . AND REST AWHILE"

Come ye apart and rest awhile,
To His disciples Jesus said,
That they always would be ready
To receive the living bread.

Come apart and rest awhile,
Jesus says to us today,
That He may, in accents tender,
Tell us of the living way.

Come into the desert with Him
Away from earth's turmoil and sin,
Rest, and listen to His teaching,
Refreshed and cleansed, without, within.

Come apart and rest awhile,
For the day may be far spent,
And the sunset may be closer,
Closer, much, than we think.

Come apart and rest, with Jesus,
Rest, and listen to His Word;
For so often when we're busy,
That gentle pleading is not heard.

Rest, our bodies are God's temple,
We must keep them in repair,
So come apart in sweet communion,
We will find rest and healing there.

—Annie Baker, Maple, Ontario

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THREE AND A HALF YEARS TRAINING FOR THE MINISTRY

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us. Beginning from the baptism of John, unto that same day he was taken up from us, must one be ordained to be witness with us of his resurrection." Acts 1: 21,22

It is generally accepted by Bible students that Jesus' ministry occupied a period of about three and a half years. During that time, and almost immediately after his baptism, he chose twelve men whom he called apostles to accompany him to see the miracles which he did, hear his words, see his death and burial, see and be with him again forty days after his resurrection, eating and drinking with him, and finally accompany him out to the mount of Olives where they beheld him received up into heaven in a cloud out of their sight.

Perhaps no other persons on earth ever experienced so much in so short a time as did the twelve apostles of our Lord. According to the record, their responses and reactions to what they saw were many and varied. It is repeatedly said that they were "astonished." On several occasions they were "afraid of him;" then again they boldly confessed that he was "The Christ The Son of God." Sometimes they doubted, one time Peter "rebuked" him. On his last journey to Jerusalem, he told them, at least three times along the way, he would be crucified and buried and "rise again the third day." But somehow it all seemed so unreal that when it did actually occur, exactly as he said it would, they appear to have been wholly unprepared for it, and experienced the most mixed emotions of bewilderment and astonishment, of joy, unbelief and doubt. It seemed almost impossible to believe what they saw. It is said that "when they saw him, they worshipped him: but some doubted."

The apostles were only common Jewish men, who worked for a living; mostly at the business of fishing.

They may never have seen a "miracle" performed. All of their occupation and out-look was with things and business that pertained to this world. We do not know whether they made annual pilgrimages to Jerusalem to observe the Passover and other national festivals, or how well acquainted they were with the ritualistic religious system of the national leaders at Jerusalem. They probably attended the local synagogues and were well acquainted with the law of Moses, and were conscientiously observing its precepts.

They had genuinely absorbed into their lives the Messianic Hope of the Old Testament prophets, as may reasonably be assumed from the statements and confessions which they made when they found Jesus--or rather when they were found of Jesus. Andrew, Simon Peter's brother, said, "We have found the Messias." Philip said, "We have found him, of whom Moses in the law, and the prophets, did write." Jesus said of Nathaniel, "Behold an Israelite indeed in whom is no guile." And Nathaniel said to Jesus, "Thou art the Son of God; thou art the king of Israel." Some years afterward, when Peter was shown in a vision how there was to be no distinction between Jews and Gentiles in receiving the gospel and salvation, he refused certain creatures that were forbidden in the law of Moses for food, and said, "Not so, Lord; for I have never eaten anything that is common or unclean."

All of this seems to show that these apostles, though but common men of the Jews, and looked upon as inferior by the religious rulers and partisans at Jerusalem because they were "Galilaeans," were the true Israelites who were keeping the law of Moses and had the true Messianic hope.

They were the "poor in spirit, the meek, the pure in heart, the merciful and peacemakers, they that hungered and thirsted after righteousness, the persecuted and those that mourned" whom Jesus said are "blessed." Only such persons with such characters could be trained for the enormous task that was before them. No one had ever done such wonderful works on earth as Jesus

did, and yet he said to them, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father." From this we would infer that witnessing to the works and resurrection of Jesus, preaching the gospel and making disciples among all nations of the world was considered by our Lord as being "greater works" than the miracles which he did while here on earth. We should observe here that Jesus did not say, "You shall be greater than I," but greater works shall he do; because I go to my Father.

It is difficult for us to comprehend the life and experience of the apostles. After they had reached manhood and were already established in their occupation, to have their business and out-look on life so completely changed in so short a time; from so common and local a business as fishermen on the sea of Galilee, to a ministry of preaching the gospel of the "kingdom of heaven" in all the world. Confronting and dealing with men and their soul problems; being molested and threatened and persecuted by educated religionists and experienced politicians and national rulers. It is no wonder that the gospel reads just like it does, with all its wonders and superlatives, and conflicts about Jesus of Nazareth, the Prophet of Galilee. What an intense training those apostles received in only three and a half years — or less. No high schools or colleges, no preparation schools for the ministry, but the full time "in the field" with the Lord from heaven.

At least two of them were with John and heard him say, "Behold the Lamb of God, which taketh away the sin of the world;" and they probably were present the day before and saw the Spirit visibly lighting on him and heard the voice from heaven say, "This is my beloved Son in whom I am well pleased." They saw him change water into wine, and cure leprosy and other incurable diseases instantly. He gave perfect sight to a man that was forty years old and born blind. They saw him walk on water and rebuke the fierce storm on the sea and cause it to be still. They saw him cast out devils and heal a lunatic and domaniacs. He raised a

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EVERLASTING DESTRUCTION

And those shall go away into everlasting punishment: but the righteous into life eternal. Matt. 25:46. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. II Thes. 1:7,8,9.

We believe that as the word of God teaches, Satan was the first to rebel against God; so he will be the first to be judged, for Jesus says regarding the goats on the left hand; "Depart from me ye cursed into everlasting fire, PREPARED FOR THE DEVIL AND HIS ANGELS." Matt. 25:41. We read: (Rev. 12:7,8,9) "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Surely this takes place before the great judgment day! Satan has been already judged unworthy to be in heaven. Being limited to this earth he hath "great wrath because he knoweth he hath but a short time." Rev. 12:12.

The devil will be bound for a thousand years, then is loosed out of his prison, and becomes supreme commanding general of the hosts of evil, and "compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." Rev. 20:9,10. We believe also that the word of God teaches Satan shall be destroyed, as we read "Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same; THAT THROUGH DEATH HE MIGHT DESTROY HIM

THAT HAD THE POWER OF DEATH, THAT IS THE DEVIL." Heb. 2:14.

Disobedient angels, and ungodly mankind being followers of the devil share the same fate; PUNISHED WITH EVERLASTING DESTRUCTION FROM THE PRESENCE OF THE LORD AND THE GLORY OF HIS POWER.

Many indeed are the words, and terms used to describe the state and fate of the wicked: Second death, destruction, perdition, perish, lose his own soul, destroy both soul and body in hell, shall utterly perish in their own corruption, eternal judgment, eternal damnation, shall have their part in the lake which burneth with fire and brimstone; which is the second death, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We have referred to Jesus' words; that the trees (people) can become corrupt; are hewn down and cast into the fire. Malachi 4 says, "that it shall leave neither root nor branch." What are the flames of the lake of fire? I give this for your consideration. What could be more terrible than to be cast away from God, and all good?; then to be placed in company with the devil and his angels, and all the damnable "corruption that was in the world thru lust" and now to have this all accumulate in one place? The Devil from the beginning has maintained that we could partake of both good and evil; but God's power is over all. There being no good in HELL NUMBER TWO, it is not a place of purgatory, but EVEN THE PUNISHMENT IS EVERLASTING DESTRUCTION!

Take good heed to the MEASURE OF LIFE, it is God's rule and way of dealing with mankind. "And he said unto them, "Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath to him shall be given; and he that hath not, from him shall be taken even that which he hath." Mark 4:24,25.

May God help us to live in faith and trust, close to the Word of God; That Christ may be in us the hope of Glory.

Oh, shun the road that leads to death,
Though it may seem a pleasant path,
Though multitudes are on the way;
Away from life and happy day.

Though it seems easy to go down,
Though many people at you frown;
Though sinful pleasures seem to charm
Though you may travel arm in arm.

Oh, hark it is the way of sin;
When Satan came it entered in;
Dark is the dank corroding way,
Where imps and devils laugh and play.

Where man and devil tempt the Lord;
And disobedient to his word:
Assume the good to always claim,
To mingle with their sin and shame.

God has the right unto his own,
To take away what he has sown;
Leave man corrupt, a withered tree,
To be destroyed in firey sea.

Oh, turn before it is too late,
And so escape this evil fate;
There is a place where all is good,
There to partake of heavenly food.

The hosts of Heaven welcome you,
To live where all things will be new;
The narrow road the living way,
To travel to eternal day.

by J. I. Cover
Sonora, California

EXTERNALISM AND SYMBOLISM

This short monograph is not a thorough expanding of what may well be a fruitful study for future publications. It is presented here to begin to focus our attention on more consistent thinking in an area in which even our best thinkers are doing some very shoddy and unbalanced thinking.

We are at the point now, as a church, of supposedly having reached a real understanding of the great principles of separation and nonconformity. We are told that true Biblical separation lies deeper than outward symbols and demonstrations. In fact, we are told it is something apart from that.

This kind of reasoning makes one think of the spirited World War II preacher of one of the large denominations who said that one could love his enemy and still shoot him, that the shooting was simply doing him sort of a favor in helping to defend the great principles of democracy. I can believe that this argument appealed more to the soldier who did the shooting than to the victim!

It is naivete of the first rank to assert that nonconformity or any other Biblical principle can be maintained apart from some outward expression, or that the type of expression does not matter.

The writer recently engaged in conversation with an active Brethren layman who deplored his church's position on the same issue. He agreed readily with the writer that the debunking of symbolism as an expression of an inward principle is inconsistent with what follows—that no one really ever rids himself of symbols in the field of religion, but rather exchanges one set for another. For example, the covering (veiling), they say, is an antiquated social custom of Paul's day, inapplicable to our times—the symbol meaningless in current society, BUT the wedding ring is so rich and meaningful, conveying all the depths of meaning of the marriage vow, and marriage. Likewise the wedding veil is so meaningful.

The plain coat has no value, stands for nothing, is not understood correctly by society and therefore is invalid as a device or symbol of the church's total belief. BUT the choir robes, the chorus regalia, the wedding gowns, tuxedos, and the rest—these are all so rich in meaning and say so much to everybody.

The plain coat, the covering, the cape are all valueless, BUT the pipe organs, the crosses in our churches, the decorative arches, the stained glass windows, all these are so rich and so meaningful!

All of this represents unbalanced, immature, ridiculous thinking. The fact is, man is not constructed to worship without some symbolism. It becomes, then, a matter of WHOSE symbols shall they be? Shall they be Biblical symbols chosen by God himself, in keeping with a beautiful demonstration of divine principles, OR shall they be elegant esthetic symbols chosen by society?

The Pharisees were scored for following the traditions of men. Modern society follows very closely the tradition of men. One of the famous radio commentators lately said that he is going to campaign for the liberation of the male neck, referring to the ridiculous custom of having men wear neckties to appear dressed. He said he would rather wear three on top of each other in winter than to wear one alone in the warm summer months. In spite of the many taunts levelled at the plain coat, society's symbol of the well-dressed man is by no means immune from ridicule.

The time is here to call the bluff on our present barrage of arguments levelled at ridding the church of all of her historic symbolism which has had such a rich meaning to many segments of society. The line of demarcation between the stylish people of society and the plain people of the Anabaptist other-worldly tradition has been preserved by certain outward forms, for by NO OTHER WAY would the world ever be able to interpret the general underlying quality of nonconformity captured in these dictionary definitions.

The writer was a very personal friend of a most cap-

able historian. He told the writer personally that the plain coat WAS NOT AN AMERICAN INNOVATION, that this was worn in Europe by our forefathers. Almost a casual reading of the writings Menno Simons and the early Swiss chroniclers will reveal the fact that the church was against the currently fashionable silks, satins, fineries, jewelry, and display and that their outward appearance was marked by utter simplicity. It is true they were not UNDERSTOOD. That is why they were persecuted. The cry today is to be understood and to adjust to modern culture. When the church and the world once follow the same pathway, use the same symbols, and seem to understand each other so well—then MARK WELL—there is no longer a witness!

Our outward symbols cannot lightly be discarded without serious results. It is high time that the present tide of the debunking of externalism of the plain variety be stopped and a tide of criticism leveled at worldly externalism be begun. There is no point in letting a few unbalanced thinkers mislead a whole denomination.— Adapted from Sword & Trumpet, 1959

SATANIC SWEETNESS

In an exchange we read of a Christian lady who had formerly been a Christian Scientist. She says as a Scientist she had developed what she now recognizes as a "Satanic sweetness." She refers of course to that very suave, broad-minded, tolerant graciousness which is sometimes made a substitute for the genuine fruit of the Spirit in a true Christian life. Good people should be nice but not all nice people are good. Satan is a past master in the development of "lovely personalities." He likes to demonstrate that Christianity has no corner on kindness. Sometimes the very lack of conviction which unbelievers have helps them to keep unruffled in any and every situation. They couldn't possibly get to warm arguing for something because they have nothing to argue for.

This is no justification of orthodox bad temper, but a warning to be on guard against thinking that any kind of gentility flows from the heart of Christ. Antichrist also uses good manners as a most effective technique.—Sel.

TELEVISION!!

Television is doing something to us. That something is very disastrous and might easily be fatal. Something like 100 television stations now belt the nation and millions of television sets are in the American homes. Much of the commercialization is dishonest. At present, cigarette companies, breweries, distillers, automobile manufacturers and distributors, and so-called patent medicines command the advertising field. All empty their jazz advertising into the American home relentlessly.

It is needless to argue that every American family is free to use this medium of commercialization and propaganda or let it alone. Few Americans will let it alone. Those that do will soon have family strife and possibly disruption of the home. The result of the ever-present television is that America's most destructive vices are being introduced into and popularized in American life. For instance, alcoholism has almost doubled since television began to bring liquor ads direct to the American family. The use of cigarettes has doubled.

Crime, especially robbery and crimes committed with the aid of fire arms, is increasing by leaps and bounds, thanks to the daily and nightly education in gangsterism and banditry, received through television.

Other publicity agents have assisted television in the havoc being wrought. At present, almost every child carries a gun and many of them are made to actually shoot. The real heroes of America today are the shooting men of yesterday. Quite a few school children might not be able to tell you who the president of the United States is, but practically all could give a glowing account of Davy Crockett. The whole viewpoint of American life is being modified. The things that adult Americans were taught to shun are now made popular by every new program. Our ideals and estimates of values have been and are being completely reconstructed.

The American brain, or what's left of it, is being thoroughly washed with television. What we conscientiously shunned a few years ago, we now embrace. What our fathers would have sicked the bulldog on at the front gate, two generations ago, now is the chief attraction of the drawing room. Many homes must have a television set for each member of the family, since individual tastes are not the same. The television "artist" is paid more than the president of the bank. We have indeed broadened or possibly thinned or both, until in multitudes of instances the television is exercising a greater influence than the church and shaping the coming generation more certainly than the school.

Most of us can remember when among sound Americans, the Sabbath was the "Lord's Day" and folks who deliberately "broke the Sabbath" were looked down upon in the community. The television has had much to do with adjusting the Sabbath to a very different view-point. During the first fifteen years of my pastorate in Los Angeles, the evening preaching hour in the church saw the building packed. The radio made itself felt. But the television finished the job. Today that church is less than one-third filled on Sunday night. Most downtown churches are empty and dark. Many community churches have closed their doors. In the meantime the choice television programs occupy the church hour. Thousands of leading church people are now television "fans" and would not think of passing up their television programs.

While the pastor stands before empty benches and pleads for the Christianity that has made and preserved America thus far, the members of the church sit snugly in their homes watching liquor drinking scenes, beer and cigarette advertisements, doubtful comedy and crooked wrestling matches that, a few years ago, we would not have watched in the barn loft. We may call what has happened to us "Broadening our view-point", but really we are being corrupted and our civilization muddled with the dreggs of the underworld of yesterday.

It is a brainwashing that is leaving us dirty and filthy and stained.

It costs ten times as much to produce television as it does to produce a Christian program in the churches. Yet no basket is passed, that can be seen and recognized. Then who supports the television? The answer is, the taxpayers support the television. Most television programs are made possible today by a government approved evasion of income tax. This process unloads the burden of the enormous income tax from the shoulders of large corporations and places it upon the shoulders of the common, ordinary people, we call the consumers. They are really absorbers. They absorb everything. They pay the income tax, including that which is evaded.

Thousands of dollars are given away every week. People sit in front of their television enthused over the benevolence of the big enterprises that hand out his bounty with such a free hand. They do not realize that they are giving away their own money in prodigal fashion. The only thing the big corporations are doing is profiting in advertising their wares at public expense. If Americans should ever awaken to what is being done to them, no man knows just what would happen.

The best commentary I know on the actual contribution of television lies in the fact that programs making the best attendance record consist of buffoonery, clowning and slapstick. Second most popular is possibly gunplay and contributing thrills. The music most popular by far is jazz. The theme of television might be proclaimed as sex. Just how we are to build and preserve a civilization on these ingredients, I do not know. Nor do you!— The Methodist Challenger

Selected from Bible monitor

Plant in us an humble mind,
Patient, pitiful, and kind;
Meek and lowly let us be,
Full of goodness, full of Thee.

--Charles Wesley

OBITUARY

WILLIAM EARL HITCH was born August 3, 1880, near Gridley, Illinois. He passed from this life to a better one with Christ December 5, 1960; age 80 years, 4 months and 2 days. He was united in marriage to Mary Ellen Bowman at Covert, Michigan, on October 26, 1907, and moved to Laverne, California. He and his family moved to Modesto in the Spring of 1914 where they resided for 45 years. Last year due to failing health he and his companion moved to Sonora, Calif., to be near their youngest daughter.

He accepted Christ 50 years ago, in July, 1910. He faithfully served as a deacon in the church for 48 years.

He leaves to mourn his passing, his wife Mary of Sonora, daughter Barbara Schmidt of Modesto, son William of Long Barn, and daughter Esther Cover of Sonora; also 10 grandchildren, and 7 great grandchildren; two brothers: Arthur of Ripon, California, and Harry of El Paso, Illinois; two sisters: Eva Whetzel of Pekin, Illinois, and Josie Hitch of El Paso, Ill.

The funeral was conducted by the home ministry in the Old Brethren Church at Salida, California.

The family

How sweet, how heavenly, is the sight,
When those that love the Lord
In one another's peace delight,
And thus fulfill His Word.

When free from envy, scorn, and pride,
Our wishes all above,
Each can his brother's failures hide,
And show a brother's love.

—Selected

THREE AND A HALF YEARS (continued from page 4)

12 year old girl to life after she was dead, and raised the son of the widow of Nain. They saw him raise Lazarus out of the grave after he had been dead four days. And they saw him appear in glory in the mount of transfiguration, and saw Moses and Elias (Elijah) alive and talking to Jesus. And lastly they saw him alive again after He had been dead and buried.

But notwithstanding all of this demonstration of heavenly power and Jesus preaching that the "kingdom of heaven" was present with them, they could not yet comprehend the reality and meaning of what they heard and saw because they were not yet changed inwardly from earthly to heavenly minds; as Jesus said to Nicodemus, "Except a man be born again (from above) he can not SEE the kingdom of God. Because Jesus' kingdom is not of this world, but its goal and completion is in another "world to come," neither his disciples nor the multitudes understood the meaning of his doctrine or ministry. If he had advanced immediately to the kingship and used his heavenly powers to free them of the oppressive Roman yoke, he no doubt would have been readily accepted by all whether they understood him or not.

On the day of his resurrection, he walked with two of his disciples on the road to Emmaus, but they did not know him. They were sad about his death and were relating to him the things that had happened, and said, "But we trusted that it had been he which should have redeemed Israel." It was "He" but the "redemption was not in the manner which they expected.

All of these events seemed to take place too rapidly and were of such a nature that ordinary men could not comprehend it; and Jesus knew they would not understand it until they were endued with POWER FROM ON HIGH. Therefore before he ascended he commanded them to wait in Jerusalem until they were baptized with the Holy Ghost, and said unto them, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye shall bear witness, because ye have been with me from the beginning.—D.F.W.

EBERHARD LUDWIG GRUBER'S GROUND-SEARCHING QUESTIONS
 PROPOSED TO THE
 NEW BAPTISTS OF WITGENSTEIN,
 TO BE ANSWERED EACH SEPARATELY:
 ALSO A BRIEF AND PLAIN REPLY TO THE SAME.

Editor's Note:—The eight persons, led by Alexander Mack, who organized the Brethren Church in Germany in 1708, were part of a much larger group in Germany and Switzerland at that time called Pietists. The Pietists were mostly dissenters from the state churches of their time and were persecuted by them because of their extra-religious activities outside of the authorized forms of worship. And because they suffered persecution from the state church organizations, they came to view any religious organization as apostasy and declared against it in all forms.

However they could not avoid some form of "human" leadership and communal exclusiveness, and themselves became divided into separate fellowships under a number of outstanding leaders.

The movement at Schwastzenau resolved itself into two principle communities, the "Baptist" group led by Alexander Mack and the "Society of True Inspiration," led by Eberhard Ludwig Gruber. One of the chief differences between them was that the "Inspirationists" did not regard water baptism as necessary to qualify believers to partake of the Lord's supper and Communion, while the Baptists under Mack's leadership regarded it as a necessary requisit. About five years after the organization of the Brethren by Mack, these "Ground-Searching questions" were proposed to them by the leader of the "Inspirationists."

Most of the copies that have come to us contain only thirty nine questions, but the original printing of them in America by the Sewer Press included all of the forty.

Because this is still a live issue in todays so-called "non-denominational" and "Community church" movements, we are republishing this work in The Pilgrim for the information and edification of our readers.

Because of its length we are dividing it into five instalments in the succeeding issues of The Pilgrim.

Beloved in God, friends and fellow pilgrims:

There are many, who have hitherto desired to have a more direct account and report of your new baptism and church, since that what has been said, or even written here and there on the subject, has left them

still in much uncertainty. In order now to obtain your opinion more fully and authentically, and to be relieved from all further doubt on this subject, we have come to the conclusion to propound to you the present frank, and simply stated questions, upon which we expect your plain and candid answers as early as possible.

(Reply.) Dear Friends.

Since you ask in love our opinion, and since also the apostle Peter teaches believers, I Pet. 3:15 "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you;"—we could not avoid giving you in love and candor, and with assurance of faith, according to our simplicity, very brief answers on those proposed questions, and to leave them to your examination before God.

Query 1. Whether you do not suppose, that for more than one thousand years there had been no true genuine baptism, and consequently also no true church on earth?

Answer. We hold and believe, that God at all times had His church, which observed the true baptism and order, but which was always hidden from the unbelievers, and consisted often also in but few members; still the gates of hell could never prevail against the church of the Lord Jesus. Yea, it is evident from history that God has caused His order to be revealed to unbelievers in all ages, as a testimony or witness.

Query 2. Whether it be impossible for the church of God to exist at any time, in any manner, and even with but few members, without the primitive and outward order of baptism, as perhaps was the case with the Israelite church according to Josh. 5:5,7, which continued a considerable time in the wilderness without circumcision?

Answer. The church of Christ is in no other way ordered by the great master-builder Jesus Christ, but that it should observe His baptism and order. Yea, Christ has ordained everything in his congregation or church perfectly well by apostles and teachers, and which is sufficiently confirmed by signs and miracles.

It is therefore improbable, that there could ever have been a church or congregation of Christ without the baptism and order as the true founder (or author) has appointed.

But that there should have been souls, who were secretly drawn to the church of Christ, we do not deny. However, whether they obeyed and publicly professed Christ, or whether they loved the honor of the world more than the honor that cometh from God only, (John 5:44) we will not determine. Concerning the church of Israel, we clearly see that the children in the wilderness had to bear the reproach of Egypt, and also the transgression of their fathers! But as soon as they were about to enter the land of promise, and before the taking of the first city, Jericho, they were all to be circumcised. God said therefore to Joshua (ch.) 5 "This day have I rolled away the reproach of Egypt from off you."

Then they were permitted to keep the passover, but not before, and this also was intended as a figure for us. For so long as we walk in the wilderness, in great disorder and uncertainty, although we have gone out already from Egypt, and have been saved from gross sins by the mighty hand of God, yet we could not enter the house of God, nor break bread in the communion of Jesus and his members. For God requires of us, that we should be baptized, and will require it by the calls of His spirit, if men will listen to that inward voice, and obey it by denying themselves.

Question 3. Whether the church of God here on earth at such time had ceased to exist altogether, when the primitive order of baptism was observed no longer?

Answer. Had this primitive order of baptism ceased, then of course the church of Christ had ceased to exist, and though there had been souls, who here and there lamented the great apostacy, they could not have been called a church.

But since we do believe, and think it may be shown also from ancient history, that primitive baptism, as ordained by Christ, never has ceased to be practiced,

it follows as a consequence, that the (true) church never ceased to exist, though it should (at some periods) have consisted of but few members.

QUESTION 4. How would you undertake to reconcile this with the promise of Christ, Matt. 16:18, "that even the gates of hell should not prevail against it:" and ch. 28:20, "That he will be with them (his disciples) always, even unto the end of the world," and similar declarations?

Answer. This is (already) answered, because we believe, that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain even unto the end of the world.

Question 5. What then do you think of the undeniable witnesses of truth according to godliness, who have appeared at such times, from century to century; and whether simply because they were not baptized according to the primitive order, they were not members of Christ and his true church and congregation, united essentially in the spirit, simply because they were not baptized according to the primitive order?

Answer. Christ says, Matt. 8: "By the fruits ye shall know the tree." Now since we believe, that the writing of fine books, or even prophesying, are not the proper fruits of a good christian, by which we shall know him, and on this account cannot consider a person as a christian. Yet we will judge no man; and since we did not know these men in their lives, we leave them to their God; and all their writings and prophesying cannot make us to suspect the gospel of Jesus. And on account of their prophesying alone we cannot deem them to be the church of Christ, if they did not walk in the doctrine of Jesus, in baptism and other ordinances, as he has commanded.

—To Be Continued—

Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men. Psalms 31:19.

Historical

REFLECTIONS ON THE PERSECUTIONS OF THE CHURCH BY THE ROMAN EMPERORS.

As an excuse for the rigor of the Roman government, it has been argued that the Christians were not punished for their worship of Christ, but for their refusal to sacrifice to the gods of their ancestors and their government; and that the crime for which they suffered was not in fact their religion, but their contumacy; and some set great value on this argument. In our opinion it amounts to nothing more than this: the laws of Rome punished all religious dissent with death; openly to oppose those laws was sedition; and thus the punishment was inflicted on the sedition, not on the dissent. This is foolish and unworthy sophistry; and its utmost consequence could go no farther than to excuse the individual who executed the laws, and to throw the whole odium upon the system. But to allow it even this weight is too much concession; for we perceive, by the very different manner in which the law was enforced by different emperors, that they possessed, in fact, an authority superior to it and power to suspend or revise it; and that there was not one of whom it can be truly said that he was barbarous on compulsion. But on the other hand, if any will persist to justify the personal character of certain emperors at the expense of the religious policy of the empire, they give us only additional reason to rejoice at the triumph of Christian principles over the inherent depravity of the pagan system.

Another and a very fruitless dispute has been raised respecting the general virtues or vices or fortunes of those sovereigns who are most remarkable for severity towards the Christians; and while some have asserted that our persecutors are to be found only among the most odious and vicious of the emperors, and while others endeavor to establish a sort of temporal retri-

bution which overtook, by violent or untimely deaths, all who were hostile to our name; there are again other writers who have been willing to insinuate that the wisest and most virtuous monarchs were those most sensible of the necessity to repress the growing religion. All these writers are almost equally remote from truth. The former are obliged to qualify the unrelenting injustice of Marcus Antoninus out of respect to his various virtues and his natural end: and the last must extenuate the outrages of Nero only, or Domitian, or Maximin, but of Galerius and the stupid barbarian Licinius. But if the insinuation were really founded in fact, the only important conclusion which could be derived from it is one which we are not anxious to dispute; that the noblest human wisdom was not exempt from shameful folly, and that the highest principles of justice discoverable by man permitted the perpetration of revolting enormities. In the mean time, the truth appears to be nearly this: that, in the want of any fixed and substantial rule of action, the imperial character fluctuated between the extreme limits of depravity and (what was called) VIRTUE; that the motives of all our enemies (except M. Antoninus and Diocletian) and of many of our protectors are to be sought either in accidental circumstances or in their own caprices and that in both those classes we may number princes of the highest moral and intellectual excellence and of the lowest imaginable turpitude.

Without giving our universal assent to the popular paradox, that the effect of persecution is to nourish that which it seems to consume, we may admit that the pagan persecutions were not, perhaps, upon the whole unfavorable to the progress of our religion. Among many reasons for this opinion, there are three which appear to us important.

1. The first of these is the nature of the persecutions themselves; which, in the first place, were usually of short duration, and relieved by longer intermissions, if not of security, at least of repose and hope, so that the survivors had space to refit their shattered vessel against the tempests which were

still in the horizon; and which, in the next, were generally signalized by such extreme barbarity, and such obvious injustice as civil punishments, as not only to revolt whatever humanity might be found among the spectators, but to harden and fortify the obstinacy of the sufferers. 2. The noble and devoted constancy with which martyrdom was generally endured excited the admiration of the best portion of the Gentile world; and not their admiration only, for those who reflected on what they beheld were persuaded, first, of the piety of the sufferers, and next of their sincerity; and this persuasion led some among them to examine the foundation of those motives and principles which seemed to infuse an original energy into the human soul. If a new crime was invented for the affliction of the Christians, a new virtue appeared to be sent down to them for their support; and it became a serious question, whether that virtue could otherwise have sustained them, than by the direct interference of Heaven. 3. Several driven from their country by persecution carried with them into distant and barbarous exile the faith of the Christian, and the zeal of the missionary and the martyr. And thus the victims of man's blind and insensate impiety became instruments in the scheme of Providence for the advancement of his great purposes in the propagation of faith and knowledge.

—Waddington's History of the Church.

I do not seek a mansion fair,
Or splendor yet untold,
Not gates of pearl nor shining streets,
Or harps of purest gold.

Enough for me to hear my name
In tender accents spoken;
And if Christ says to me, "Well done,"
I'll want no other token.

—J. G. Hootman
Modesto, Calif.

A PSALM OF LIFE

Tell me not, in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future, howe'er pleasant!
Let the dead Past bury its dead!
Act, —act in the living present!
Heart within, and God o'erhead!.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

—Henry Wadsworth Longfellow

BIBLE STUDY
— III JOHN —

This third epistle of John, only fourteen verses, which the apostle John wrote, is a very cordial letter to Gaius, commending him for his charity and good deeds to the brethren and strangers.

Evidently Gaius was a very faithful brother, while on the other hand Diotrephes seemed to be a false teacher and trouble maker in the church.

The apostle also makes mention of Demetrius and of his goodness.

The writings of John are very clear and to the point. They show a plain distinction between good and evil, light and darkness and whether it is of God or Satan.

SUPPLY THE MISSING WORDS:

1. I have no greater ____ tha to hear that my
_____ walk in ____.
2. Beloved _____ not that which is _____
but that which is _____
3. He that doeth _____ is of God: but he that
doeth _____ hath not seen God.

Joseph L. Cover
Sonora, California

THE PILGRIM

VOL. 8

FEBRUARY, 1961

NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

EVENING SHADOWS

When the evening shades are falling
As the end of life draws near,
May we hear the angels calling
With their voices sweet and clear.

May the road that we are traveling
While the sun is shining bright,
Lead us to the happy ending
Where no evening fades to night.

When life's evening shades are gathering,
And the sun is sinking low,
May we hear the Saviour calling
When we leave our homes below.

When we hear him gently calling,
Be it morning, noon, or night,
It will seem like twilight falling
At the dawn of heavenly light.

When we share our Saviour's glory
Over on the other shore,
We will sing redemption's story
With our loved ones gone before.

— Selected

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

IN THE NEWS

(EXTRACTS FROM THE DAILY NEWS PAPERS)

NOV. 1960:— CATHOLIC CLERGYMEN GATHER IN ROME TO PREPARE PLANS FOR ECUMENICAL COUNCIL.

Roman Catholic bishops and theologians from many parts of the world gathered in Rome during the weekend for solemn rites in St. Peter's that began preparations for an ecumenical council. . . . One goal of the council which probably will be attended by observers from other denominations, is to lay the groundwork for eventual unification of all Christians in the church of Rome.

This is the long range goal toward which the Pope has been working by trying to improve relations with other Christian groups. An unprecedented meeting next month between the Pope and the Anglican archbishop of Canterbury (Church of England) fits into this atmosphere of "thaw," although no startling results are expected from it.

DEC. 2, 1960:— POPE, ARCHBISHOP OF CANTERBURY CONFER IN HISTORIC MEETING.

Pope John XXIII today received the Archbishop of Canterbury in an hour long meeting, the first in history between a pontiff of the Roman Catholic church and a primate of the Church of England. . . . A statement issued on behalf of the Archbishop of Canterbury said he "was able to give His Holiness some of the impressions which he had gained from his recent visit to Jerusalem and Istanbul, which were of special interest to His Holiness in view of the fact that as apostolic delegate at Istanbul for 10 years, he (the pope) had close personal experience of the religious situation in the East.

"His Holiness expressed to the archbishop his great desire—as he did on many other occasions—to increase brotherly feelings among all men and especially among all Christians, and the archbishop confirmed out of his own knowledge and experience how keen and widespread was the desire in many churches to act for the same purposes." . . .

The archbishop, who suggested the meeting, came here from visits to Orthodox church Patriarchs in Jerusalem and Istanbul.

JAN. 11, 1961:— CLERIC SEES TERMS CATHOLIC AND PROTESTANT OUTMODED.

Dr. Geoffrey Fisher, the Archbishop of Canterbury, said yesterday that the word "Catholic" and "Prostant" are completely out of date and "mean nothing at all." . . .

"I have heard a good deal about these two words just recently as a result of my visit to the Pope," he said. "I hope that by my going to visit the Pope I have enabled everybody to see that the words "Catholic" and "Protestant" as ordinarily used are completely out of date."

JAN. 12, 1961:— PROTESTANTS, CATHOLICS PLAN WEEK OF PRAYERS, SEPARATELY, SEEKING UNITY.

Protestants and Catholics throughout the world next week will kneel together and pray separately.

They will be praying for unity— though with different ideas of the form it should take— in dual observances of a devotion as unique in origin as it is in practice, and one which goes far beyond any current endeavor of the popular ecumenical movement.

Unlike most current ecumenical efforts being carried out by learned church leaders on a lofty theological plane, this is an annual assault on religious differences by simple people on their knees.

Catholics call it the Chair of Unity Octave: the World Council of Churches calls it the Week of prayer for Christian Unity. . . .

The question itself, says DR. Keith Bridstone, secretary of the World Council's faith and other commission, helps participants "to sense the naked scandal of Christian disunity."

He feels the observance at least brings the churches together to face their differences, and "this is one of the most creative things it can accomplish."

There is no mistake, however, about the route the founder of the observance had in mind for his prayer movement.

His name was Lewis Thomas Wattson, a deeply religious man and an eloquent speaker who was graduated from the General Theological Seminary in New York in 1865 and assumed the name Father Paul James Francis.

From his earliest days in the ministry he dreamed of establishing an order of Angelican Friars dedicated to the apostolate of unity.

This he did in 1898, in the monastic quiet of Graymoor, near Garrison NY, across the Hudson River from West Point.

Father Paul called his new religious order the Society of the Atonement. He explained he chose the word not in its usual sense of expiation, but because of its literal connotation of "at one ment," reunion.

He and his 16 followers, including a small group of Angelican nuns, by this time were convinced they should be Roman Catholics.

For 11 years, however, they refused to desert their faith individually. Instead they worked toward corporate reunion with Rome of the entire Angelican Church.

In their zeal they considered such a goal attainable.

It was a trying period for Father Paul.

Understandably barred from Protestant pulpits, he likewise was berated by the Catholic press for his apparently contradictory position.

Finally in 1909—a year after his friars conducted their first octave of prayer for unity—Father Paul turned for advice to his Angelican superior, the Right Rev. Frederick J. Kinsman, bishop of Delaware.

"Either give up belief in a divinely established papacy and in Roman dogmas," advised the bishop, "or else give up Angelican orders—and be a good Roman Catholic. I have no hesitation in saying that if I were in your position I should choose the latter alternative."

RECEIVED AS GROUP

Before the year was out the Society of the Atonement became the first non-Catholic religious community ever received as a group into the church of Rome.

Father Paul was ordained a Catholic priest eight months later, and in the years which followed he watched his society grow into a sizeable religious order with more than a dozen houses in North America.

Its goal of Christian unity never has changed, and has remained focused on the eight days beginning with the Catholic feast of the Chair of St. Peter in Rome January 18th and ending on the feast of the conversion of St. Paul Jan. 25.

OBSERVANCE UNIQUE

In 1916 Pope Benedict XV extended the Graymoor devotion to the entire Catholic church, making it perhaps the only Catholic observance which originated as a non-Catholic venture.

Father Paul's intent for the octave plainly was for conversion of all people to Catholicism.

But in 1935 a Catholic religious group in Lyon, France, began an observance on the same dates to pray for unity "in the way Christ wills and by the means he chooses."

Under this modification, one of the parent bodies of what is now the World Council of Churches adopted the dates for the Week of Prayer for Christian Unity.

The first Protestant observance was in 1940—the year Father Paul died.

JAN. 27, 1961:—KENNEDY WINS PRASIE FROM BILLY GRAHAM.

President-elect John F. Kennedy leaves Florida's sunshine for Washington today with his new administration essentially manned and an unforeseen accolade for abating religious tensions.

This compliment came last night from the Rev. Billy Graham, the Baptist evangelist who is a close friend of Vice President Richard M. Nixon. . . .

Yes, Graham said in reply to questions, they had talked about religion and, "I told the President-elect I thought his election had helped relations between the churches. Certainly a better understanding between the Protestant and the Catholic churches in the United States has emerged from the election."

JAN. 22, 1961:— NEW PARTY BOSS.

In his first White House speech, Kennedy started John M. Bailey as Democratic National Chairman with a promise of his full cooperation in political matters. . . . The President spoke shortly after the Democratic National Committee unanimously had elected Bailey, Kennedy's choice, to succeed United States Senator M. Jackson of Washington.

. . . Like all Democratic chairmen in the last 32 years except Jackson, Bailey is a Roman Catholic.

JAN. 21, 1961, SUNDAY SCHOOL TIMES:

TAIZE, FRANCE.— Eight Catholic bishops and sixty Protestant pastors spent three days together recently at the Protestant monastery here. Later the president of the French Protestant Federation met with the Catholic Primate of France here. French evangelicals are viewing the conversations with some reservation.

THE MIDNIGHT CRY, JAN. 1961:

ROME PREPARES FOR ECUMENICAL COUNCIL.

The Ecumenical Council called by Pope John XXIII has been tentively set for 1962. . . .

The Pope has also taken steps to set up a special institute in Rome for the study of Protestantism, as reported by the Rome News Agency. The institute will be open to priests who already possess degrees in theology, and its courses will last three years. Inauguration of the institute will be timed to coincide with the Ecumenical Council summoned by Pope John. Recently, he appointed a Vatican secretariat to study the ecumenical movement among Protestants for closer church relations.

The prime objective of the next Council, as stated by the Pope, will be "to invite the separated religious communities . . . to seek the unity of the church, desired by many souls all over the world." Though Protestants will not actively participate in the next Council, it is the Pope's expressed wish that Protestant leaders have representatives at the Council as "observers." Protestants refused to attend the last Ecumenical Council of 1869-70, but it appears certain that Protestants that Protestants will be present this time, especially those "Protestants" who are working so ardently to unite the Protestant churches and to bring them back into the Church of Rome.

These news items show unmistakably that the leaders of the major Protestant churches of both America and

Europe are willing and anxious to accomplish an organic union of all Christianity throughout the world—probably under the headship of the Pope of Rome. And the intensity of the publicity given to it in the short time since the election of a Catholic President of the United States seems to show the urgency of the movement, and the propaganda nature of its publicity.

The time appears to have come for the beginning of the final phases of the Satanic exploits of the second beast of Rev. 13:11-13, who is positively identified as the "false prophet" in Rev. 19:20. And it appears that every possible influence is now being exerted to prepare the minds and wills of the masses of professed Christianity to follow these leaders into this history making and prophecy fulfilling venture.

During our last Presidential campaign, the word "image" was used freely by both sides in the contest. There was the Nixon "image," and the Kennedy "image" which each side was endeavoring to create in the minds of the people for their favored candidate. This "image" was not necessarily the man as he actually and truly was, but it was the image of an idealistic person which their promoters wished to create in the minds of the people to cause them to see their candidate as they wished them to appear to be.

This method of influencing the public mind can be applied to ideas as well as persons; and so there was another "image" held before the minds of the people which both sides hoped would be favorable to their candidate, but which naturally favored the side that was on the defensive:—the "image" of "religious intolerance" and "bigotry."

Certainly it was evident that the leading Protestant churchmen of this country were as instrumental in creating this "image" as were the Catholic leaders. And the flood of propaganda now in the news in favor of a world union of churches, strongly suggests that a very considerable number of world Protestant leaders themselves were more than favorable to the election of a Catholic President of the United States; believing that it would greatly enhance their objective of a world

(continued on page 37)

WILL WE KNOW EACH OTHER THERE?

by Rudy Cover

There are many questions about eternal life we cannot fully answer, but there are several scriptures which I believe assure us that we will know one another in heaven. "But when that which is perfect is come, then that which is in part shall be done away." I Cor. 13-10. In this life we only know a few people at best, but in heaven I think we will have the capacity to know everyone that has a part in that eternal habitation. "For now we see through a glass, darkly, but then face to face. Now I know in part; but then shall I know even as also I am known." I Cor. 13-12. It is not hard to understand that in heaven we will know more than we do here and everything will be brought into its proper focus. Here we know only part and see dimly, but there it will be easy to know and understand everything in perfection. We will be able to see the patriarchs and no doubt talk with the apostles and prophets. "And I say unto you, that many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." Matt. 8-11.

Our greatest joy will be to see and know Jesus, our Great redeemer and saviour; the one who died for us, that we might sometime fellowship with him. "___ but we know that when he shall appear, we shall be like him; for we shall see him as he is." I John 3-2. After the Lord's resurrection the graves were opened, and many bodies of the saints which slept arose, and came out of their graves, and appeared unto many. What a wonderful time it must have been for those who had lost loved ones to once again see and know them for a little while before they were taken away to glory. If they could be seen and known here, why not in heaven?

When Christ was transfigured before Peter, James, and John, they saw Moses and Elijah talking with Jesus and their identity was known. Moses knew Elijah and Elijah knew Moses and Jesus knew them both and so did

Peter, James and John. Would it be reasonable to assume that they wouldn't know each other in heaven? No remembrance in heaven? The very foundations of the wall of the city have the names of the twelve apostles inscribed on them for a perpetual remembrance.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." I John 3-2. Jesus will surely know his saints and his saints will know him. Could it be possible they wouldn't know each other? Even the wicked will see and know some of the righteous. Why wouldn't the saints? "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out." Luke 13-28.

Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." The Lord proposes that his saints are a part of the family of God here on earth. A family has the closest ties of relationship and they know one another. Wouldn't they know one another in heaven? If the works of those who die in the Lord follow them to glory, how can we say there is no remembrance in heaven of their former life on earth. "_____ write, Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit that they may rest from their labors, and their works do follow them." If I could not believe that the identity of the individual was not known in heaven as we are known here, heaven would cease to be a reality to me. But thank the Lord, heaven is a reality - - - the greatest reality we will or have ever known. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5-23. We know that our vile bodies are going to be changed into a glorious body to clothe the spirit and the soul. If all these parts of our being (if we are of the saints)

will be preserved, our identity of necessity will be kept also. We will surely know each other there.

Oh ye weary sad and tossed ones
Droop not faint not by the way
Ye shall join the loved and just ones
In the land of perfect day
Harp strings touched by angel fingers
Murmured in my raptured ear--
Evermore their sweet song lingers--
We shall know each other there.

--Sonora, California

THREE UNCLEAN SPIRITS

by David A. Skiles

In Revelation 16:13 we see where the Revelator saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. These three evidently are individual forces in their methods to accomplish their ends and designs, yet one in seeking the same end and accomplishment. Which the 14th verse says is "To go forth to the kings of the earth, and the whole world to gather them together to the battle of the great day of God Almighty."

To enlightened and thinking minds it seems to be common belief that we are nearing, or in the closing days of the consummation of all things. The prophet Daniel in Ch. 12:10 says, "None of the wicked shall understand, but the wise shall understand." This he speaks of the last days. So as we consider the above scripture which no doubt was written to give knowledge and information to God's people, can we not look upon those words as being of some significance to the day and time in which we are now living? And thus be an incentive to watchfulness and preparation for the day when the Man of Sin will be fully revealed in his wicked power prior to the Day of Christ of which Paul speaks in II Thess. 2:2.

I am not claiming infallibility in interpretation, but may we not with some justification look upon the three unclean spirits mentioned as being to a considerable degree visible in this our time. The first unclean spirit that the Revelator mentioned in verse 10 was the one he saw come out of the mouth of the Dragon. It is evident that the Dragon (or Devil) is the author and motive power of all evil, and every evil that covers the earth, be it false religion, wicked governments, heathenism, atheism, idolatry or any other wicked force or condition.

The second unclean spirit mentioned is the "Beast". We think in scripture beast represents "power". Jesus in speaking of rulers or governments says, "The powers that be are ordained of God" but in the history of the world it can be seen that some such rulers or governments were wicked, and some commendable. For now near two centuries some countries have been favored with religious liberty, freedom to worship as they choose, without hindrance. And let our daily thanks rise to God for this great blessing we enjoy in this American country. But can we deny that the power of Communism is seeking and seemingly progressing in their determination to engulf the world in their enslaving domination, to bury us in its ungodly system, and who would dare say they will not succeed.

The third unclean spirit which John saw was the False Prophet. Prophets belong to the religious element. Webster says, "One who declares divine messages." Paul in Eph. 2 speaks of saints that "They are built upon the foundation of the apostles and "prophets", Jesus Christ himself being the chief corner stone. Many have been the prophets of God, who spake as they were moved by the Holy Ghost, whose words were infallable and true. But here John saw a religious power of falsehood. Who will say that today the clouds of apostacy and false religion are not approaching, when increasing Catholicism, weakening Protestantism, and all apostate religion under its lamblike face will not combine to suppress the true religion of Jesus Christ.

When all these evil factors will have come to their fullness, may we not then see this triune power which will have power to perform miracles, may we not see in them the Beast of Rev. 13? Babylon, the Antichrist, the Man of Sin which in that battle of the great day of God almighty, God will consume them with the spirit of his mouth, and destroy with the brightness of his coming.

Who of us will fully distinguish and choose between the transient glory of worshipping the Beast for the comforts involved, and everlasting destruction from the presence of the Lord, and the glory of His power. Or suffering the condemnation of the Beast for only a short while, then be received into glory eternal, in the presence of God, and the saints of all ages. "Come out of Babylon my people, that ye be not partakers of her sins, and that ye receive not of her plagues, saith the Lord.

—Rossville, Indiana.

"FEAR NOT, LITTLE FLOCK"

Two recent events—the significant visit of the Archbishop of Canterbury to the Pope in Rome and the proposal of Dr. Eugene Carson Blake of the United Presbyterian Church for a union of four major denominations—emphasize the intensity of the current ecumenical climate. It must be recognized that disunity between believers and churches is often a scandal and a stumbling block to the unbelieving world. In Scripture, division and schism are at times justified and on other occasions condemned. It is sin to continue in church union with heresy, which dishonors the Lord Christ and violates His truth. The schism of the Reformation is justified. It must be acknowledged that very often division and schism are sinful because they are based upon personality conflict and questions of secondary importance not involving "the faith one for all delivered" to us. Being so imperfect, frequently we deceive ourselves into believing that what we stand for and separate over is God's truth, when in reality it is personal pique.

Because of what we are we must always endeavor "to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit" (Eph. 4:3,4). However, Dr. Blake speaks of bridging "the chasm of the Reformation" (New York Times, Dec. 5, 1960). He seems to suggest that we no longer should be Protestant but that Evangelicals and Catholics should unite, and this apparently without specific repentance for false doctrine and practice, and apart from clear adherence to the authoritative Word of God. One wonders if these happenings are not part of a trend that one day will result in a reunited Christendom in the guise of a reunited church. A union that essentially will be political and organizational rather than spiritual. An official world church organization of monolithic proportions that will take to itself almost absolute authority under one head. A church organization that will not tolerate criticism or independence; a church corrupt in its power; a persecuting church; a vast, false, evil misrepresentation of that holy, spiritual Body of which Christ is the Head and for which He shed His precious blood and died. True Christians may take comfort that such events are indicated in Scripture and are part of the permissive will of God, while the mystery of iniquity festers into its final corrupt manifestation and misrepresentation of Christ and His Church. The question is asked, in view of an anticipated world-wide apostasy, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) However, Christ has declared, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). This is Christ's work and it will succeed. Man's work ultimately will fail. The Church of Jesus Christ has its true unity in Christ. On earth it is a small company, despised, scattered, confessing much weakness and failure. Its very existence one day may be threatened by Satan and those whom he deceives. By itself, Christ's Church will never achieve victory. It is spoken of as a little flock, helpless, even hopeless in itself. But Christ is the head of his Church. He is the true shepherd of his sheep amidst many false shepherds. He comforts and

reassures His own amidst darkness and confusion:
"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Sunday School Times

IN THE NEWS (continued from page 30)

church union.

Now still another "image" is being created in the minds of the masses of Protestant Christianity which is, the urgent need for "religious unity" and the "scandal of disunity," to cause an uninformed religious populous of the world to believe that the only hope for the survival and security of Christianity, in the face of the assaults of atheism, is in a world union of churches—a universal church.

In the twelfth and thirteenth chapters of Revelation, four Satanic characters are introduced and defined which are: the "dragon," the "Beast", "another beast," and an "image to the Beast." But in view of what follows it appears that actually there are only three, because the one is only an "image" to the first Beast. The "dragon" is positively identified in Rev. 12 as the "devil and Satan." The "beast" greatly resembles the "fourth beast" of Daniel 7:7 and is probably the same, for it rises out of the same place.

It is clearly stated in the Book of Daniel that the four "beasts" which he saw were four kings or kingdoms that would bear rule in the earth from Daniel's time until the coming of Christ. The three first were named which were, Babylonia, Medo-Persia, and Greece. What was then prophecy is now history, and we know now that the Roman Empire conquered and succeeded the Grecian Empire and became the fourth kingdom to rule the world and was in power when Christ was born. So by the time of the Revelation to John, the three first world kingdoms, named, had come and gone again, and John saw only the one "beast" which was still in existence, which so greatly resembled the fourth beast of Daniel. But in this one beast was the composite of the other three which were before it, for it looked like a "leopard" and a "bear" and a "lion;" and it is now history that each of those succeeding world empires

conquered and included all of the dominion of the empire that was before it.

Therefore it seems consistant to believe that the "beast" of Rev. 13 represented the Roman Imperial power or government at that time and as long as it was in power; which finally ended in the ninth century. It was not Christian, nor did it pretend to be. One of its heads received a deadly wound which was subsequently healed. Nothing is said of the beast dying or being destroyed, but it continues until it is overcome in the conquest of the "armies of heaven" under the leadership of the King of kings in Rev. 19, and is cast into the lake of fire. Though the "beast" may well have represented the Roman government in John's time, and as long as it remained in power; because it continues long after the fall of the Roman Empire, may in a more general and prophetic sense represent the State or civil powers of the world; and this may be the reason why it was never named, as the other three were.

But there was "another beast" came up which looked like a "lamb—evidently pretending and intending to impersonate the "Lamb of God," thus pretending to be Christian, but in reality, a devil because he exerciseth "all the power of the first beast before him." And inasmuch as he is clearly identified in Rev. 19:20 as the "false prophet", and exercises world religious, political, and economic dominion, it is evident that he is an apostate religious power exercising the state or civil powers of the world.

Thus it appears that the time may be at hand for a corrupt Christianity to unite into a world church to give life to the "IMAGE" of the beast, and bring into fulfillment in our own lifetime what has long been foretold and expected by suffering saints and martyrs of the past. Should this be God's will, we perhaps dare not pray that he would stay it until we have passed from this life; but that he would give us the power to overcome as the martyrs before us.

"Here is the patience and faith of the saints. Here are they that keep the commandments of God, and the faith of Jesus.— D.F.W.

—GROUND-SEARCHING QUESTIONS AND ANSWERS—
(continued)

Question 6. Were they not of the opinion, that the ceremony of baptism, which had been so long in decay, is, by all means, to be established again in the latter times, and if so, for what purpose? Or did not an all-wise God permit this ceremony, which like circumcision in the old covenant which covenant was neither perfect itself, neither could make anything perfect, to be put entirely away, that in its room a new economy and dispensation of the pure Spirit should be established for his people, in accordance with all the prophetic promises?

Answer. We are of the opinion, and believe as the apostle says, Heb. 7:12, "That as long as the priesthood is not changed, of necessity the law may not be changed." For as long as the Levitical priesthood was standing, so long nobody was permitted to abolish the law, or circumcision without incurring severe punishment, and the displeasure of God. But when Christ was come, he as the eternal High Priest and Son of God, introduced a law of life, and the first, because of its weakness and not being able to make perfect, was abolished. Christ "having obtained eternal redemption for us," revealed the way to the Holy of Holies, gave none but laws of life, and has established his will or testament by his blood, so that we believe and confess, should an angel from heaven come, and would intend to reveal another or better gospel, that even such an angel must be accursed, according to the testimony of Paul. Gal. 1:8. Hence we believe, that the doctrine of Jesus the Crucified, is to be observed, until he himself shall come again in flaming fire, and take vengeance on them, that have not been obedient to his gospel in accordance with the testimony of Paul, 2 Thess. 1:7,8. Therefore, the doctrine of Jesus is justly to be observed by the believers in these (our) days, but to the unbelievers nothing seems to be commanded.

Question 7. Whether in that case, they are not compelled to acknowledge and confess, that to the re-establishment of the same, as well as to its first institution an immediate divine calling is necessary and required, such as according to the testimony of scripture, and to general confessions have occurred at all times in such great reformatations of the church?

Answer. We believe indeed, that for the establishing of the doctrine of Jesus an immediate calling and incitement of the Holy Spirit is required. But whether this calling is to be confirmed and manifested before men by signs and miracles, in this we would not prescribe anything to the all knowing God. If the calling is of God, let that suffice, whether men will believe or not; in this we must be resigned.

Question 8. Whether any one of them could rise up, and venture to declare before God in the hour of death, and in the day of judgment, on his conscience and in view of his accountability that he had received from God such an immediate call to re-establish that order of baptism so long neglected, and thereby form an entirely new church of Christ here on earth, such as had not been since the time of the apostles and primitive Christians?

Answer. When the Pharisees sent from Jerusalem, and propounded the question to John, whether he was Christ or a prophet, because he baptized,—he answered, "I indeed baptize you with (in) water unto repentance; but there standeth one among you, whom ye know not, who shall baptize you with (in) the Holy Ghost and with (in) fire." Thus we say also in our simplicity. We indeed baptize only in water upon the faith in Christ, who in these days causes his voice to be heard in the hearts of men. Oh that they would only obey and know him truly, then He would be it alone, and would also abide with us who at this time will build up, sanctify and cleanse his church "with the washing of water by the word." Eph. 5:26. Then no man would undertake to appropriate this to himself, or declare before men, that he was sent from God to establish a church, but willingly he would

give the glory to God; and through God may employ some as peculiar instruments, we must nevertheless try them, whether they be sent of God, as John said, ch. 3:24, "For he whom God hath sent, speaketh the words of God."

Question 9. Wherein then does his immediate calling consist, and how could or would he justify and prove the same to the outward or inward conviction in the hearts and consciences of those who still belonging to sects as well as to those, who are already withdrawn from the sects?

Answer. The immediate calling indeed consists in this, that a man feels inwardly and powerfully assured by the Spirit of God, and is not concerned about it whether men believe it or not. Even as Christ himself says, John 6:43,44, "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him. Thus it is also at this time: No man can come to the (true) doctrine of Christ, except he is willingly drawn by the Father, and he that will obey the Father's drawing, will easily know, where the called and chosen believers are.

Question 10. Whether we may not readily and in truth suppose that if this work proceeded from God, and they had received such an immediate divine call to it, thousands of souls would willingly and at once have come, as at the first Pentecost of the New Testament upon the demonstration of the Spirit and of power, which then occurred in and about the apostles of the Lord?

Answer. Christ says, Matt. 24, to his disciples, referring especially to these latter times, that they should "take heed, that no man may deceive them." He says not indeed, that in such troublesome time, (in which alas! we are now, since love has grown cold in so many:) men would run by thousands to his gospel. Nay, even upright souls do not walk so readily in the footsteps of Jesus, whereby all is to be denied, if indeed we wish to be true followers of him.

Christ is rather speaking of such a time, where the abomination of desolation shall be revealed, and we are

only told to flee to the mountains, i.e. to the doctrine of Jesus the crucified, which is exalted with all believers, and is the city of God and mount Sion, of which we read Heb. 12:22,23. To this all true believers have taken refuge, and many could not even bring along their wives and children, as it happened to Lot, though he was led out through a divine call by angels in order to escape from destruction. To his friends it still seemed ridiculous, and even his own wife he had to leave behind on the road. Therefore Christ speaks very briefly and emphatically the solemn words to his disciples, Luke 17:32, "remember Lot's wife."

Question 11. Whether baptism in water be so absolutely necessary, that no one can, by any means be saved without it, however faithful, holy and irreproachable he might be?

Answer. We believe and confess, that in the Old and New Testament, a blessing and salvation is promised only to the believers; and how the believers at all times were minded and disposed, we see in faithful Abraham, the father of all the faithful, being obedient in all things to God, and obtaining the promise on account of his living faith, by which he also wrought works of obedience. Thus, we believe, when a man lives

holy and piously, and this life is produced by true faith in Christ, then it will be easier to faith to be obedient in water baptism, than it was to Abraham to sacrifice his son. But while man is still disputing with his God, saying, what can water help me? then such a holy life is nothing but self-righteousness, which he tries to establish, as the Jews did, of whom Paul makes mention, Rom. 10:9,10. And to such self-righteousness no salvation is promised; but he that believeth in Christ, who is the end of the law, he is justified; and faith in Christ produces obedience and submission to all his words and commandments.

—To be continued—

Historical

ON THE HERESIES OF THE FIRST THREE CENTURIES

The original meaning of the word heresy is CHOICE; it was long used by the philosophers to designate the preference and selection of some speculative opinion, and in process of time was applied without any sense of reproach to every SECT—a term with which it thus became nearly synonymous. From philosophy it passed into the service of religion, and we find it applied both by St. Luke and Josephus to the Pharisees and Sadducees, with no imputation of censure or error. Next we observe, that it was employed by the Jews to distinguish the new opinions of the Christians; St. Paul is accused of being the 'ringleader of the heresy of the Nazarenes,' and confesses that he 'worships the God of his fathers, after the way which they call heresy'—an expression which indicates, that some reproach had been intended by the term. The word was then adopted by Christians; and though it still continued for some ages to be used, in its first and most general sense, to designate every denomination, not only of sects but of false religions, yet for the most part it was employed in speaking of those who, professing Christianity, had departed from the doctrine which was taught by the Apostles. In the mouth of an orthodox Christian it could not, in any of these senses, be a term of indifference; since, according to the necessary exclusiveness of our principles, the faith which was revealed through Christ and interpreted by his Apostles is alone truth; every other belief is error.

We next observe, that the notion of wilfulness and perversity (perhaps a much worse notion) was very early attached to it; and even by the writers of the New Testament it is sometimes so used, that a somewhat indefinite idea of evil appears to have been affixed to it. Some, indeed, have supposed that it was understood by early Christian writers to contain the imputa-

tion of immorality, and thus we may partly account for the exceeding zeal with which, many of them labored for its extirpation, and the language which they applied to those who had deviated into it. Charges, indeed, or insinuations of the grossest impurities are sometimes thrown out by the orthodox writers against the early heretics; but we are bound to receive them with great caution; because the answers which may have been given to them are lost; and because they are not generally justified by any authentic records which we possess respecting the lives of those heretics. The truth appears to be this; that some flagrant immoralities were notoriously perpetrated by some of the wildest among their sects, and that these have given coloring to the charges which have been thrown upon them too indiscriminately.

But whatsoever uncertainty may rest on this inquiry, it cannot be disputed, first, that the Apostolical Fathers, following the footsteps of the Apostles themselves, regarded with great jealousy the birth and growth of erroneous opinions; and next, that they did not authorise, either by instruction or example, any severity on the PERSONS of those in error. They opposed it by their reasoning and their eloquence, and they avoided its contagion by removing from their communion those who persisted in it; but they were also mindful that within these limits was confined the power which the Church received from the Apostle who founded it over the spiritual disobedience of its members.

The heretics or seceders from the primitive Church were extremely various, at least in name, and there is no period in ecclesiastical history in which dissent has appeared under so many denominations as the earliest. But it seems doubtful whether many of those sects had very numerous adherents, or were at all generally dispersed over the surface of Christendom; some of them were merely local scarcely extending beyond the spot which gave them birth, and others were chiefly confined to the controversial writers, as the difference was on

points too abstruse to create much interest in those days among the body of the people. Many, again, have left behind them no traces of their existence, and their very names have only been preserved through the labors of their adversaries; so that we may fairly presume, in spite of the display and parade of denominations, that the great majority of the early Christians remained attached to the primitive faith. In the meantime, the mere fact of the existence of so many different forms of Christianity certainly proves, not only the zeal, but also the NUMBERS of the early converts; for if these had been inconsiderable, we should have heard little either about dissenters from the orthodox body, or of their divisions among themselves. The paucity and weakness of the faithful would have been a sufficient guarantee for their unanimity.

That many of those errors gained footing at a very early period, long before the conclusion of the first century, has not been disputed with any probability; and the fact is attributed with great appearance of truth to the twelve or perhaps fifteen years which intervened between the ascension of Christ and the departure of the Apostles from Judaea. During this period, partly through the dispersion of the converts after the martyrdom of Stephen, partly through the periodical religious communications of foreign Jews with their native country, some imperfect accounts of the history and doctrine of the Saviour were spread abroad, even before the fulness of the truth was delivered by the Apostles. This circumstance will assist us in accounting for the great variety of forms in which error presented itself, especially if we consider the vast extent of country and the widely reparedated regions over which the faith was diffused. But the cause to which we should more directly ascribe the multiplicity of heresies is the philosophical subdivisions of the heathen world, and the facility of combining opinions, which again materially differed in different sects, the forms created by such associations were necessarily very numerous, and frequently very monstrous.

Again, the manner in which the differences between the Church and those at variance with it were conducted, was not entirely free from violence of feeling and invective; the contrary would have been wonderful indeed, when we consider the situation and character of the parties. For, in the first place, as we shall presently see, a very large proportion of the early heresies were divided from the doctrine of the Gospel, not by slight or partial deviations, but by delusions so extravagant and irrational as to place them almost in direct opposition to the true spirit of Christianity. But this was not all; in themselves they were pitiable and pardonable, but in their effects on the Church they were fraught with injury and danger. Because the real character of their religion was not yet generally comprehended, and the heathens formed their estimation of it according to the specimen which was presented to them; and when they observed that absurdities were professed, and perhaps immoralities practised, in the name of Christ, they extended their contempt and indignation to the whole body of his followers. The individual expression of those sentiments would naturally retard the progress of the faith; but neither was this the whole evil, for calumnies springing from that origin not only tainted the Christian name, but contributed to call down upon it, during the moments of its most perilous weakness, those visitations of popular fury and imperial injustice, which threatened to crush and exterminate it. Under such circumstances we shall scarcely condemn some intemperance of expression into which the early defenders of the apostolical doctrine were occasionally betrayed. At the same time we may remark, that as the controversies of those days were at least exempt from personal infliction, so religious dissent, being unrepresented by civil penalties, was less rancorous, as well as less consistent and less permanent.

—Waddington's History of the Church.

KEEP PREACHING ON!

It may be just a little church among
the hills or plain
Yet God knows He can use it although
hindrances remain;
For scattered here and there He has
few children of His own
Who love to gather often there, and
come before the throne;
So He sent you and sweetly says, 'My
servant, feed the sheep,
I know the corner's dark and needy
still you need not weep—
My grace will always keep you strong,
so just keep preaching on."

It may sometimes be a question, why
God will keep you there
When work looks almost fruitless amid
tears and earnest prayer.
Why does God plant the sweetest flowers
out in the desert strand
Where sweet perfume seems wasted, few
to see His wondrous hand?
He sees with joy and gladness that
you can some good impart—
Perhaps fragrance of your life may
lift a saddened heart,
And though you never reach the throng,
why not keep preaching on!

Keep preaching the good old Gospel yes,
now keeping preaching on
'Mid modernism and skepticism, sin
and every wrong;
The sweetest story ever told to
hearts that long for rest,
The Christ who loves and died to save—
that story is the best!
Then hurl it forth a few more years
be faithful in the least—
Until He calls you to the place of
that eternal feast
A few more days defeat the wrong,
a little while preach on.

BIBLE STUDY

—JUDE—

There is some question in regard to who Jude was. But, from his introduction to this epistle, we can feel quite certain that he was Judas, the apostle, and, as he states, the brother of James. Matthew 13:55 seems to indicate that he was also a brother of the Lord.

It is not known to whom this epistle was written. It is, however, quite evident that the church or churches to whom it was addressed were in need of correction. For, as he states, there were certain ones in the church who were turning the very grace of the Lord into wickedness and were denying both God and Christ.

Jude is very explicit in his criticism of these evil men. He shows how that, even though they were once saved, they could still be lost, even as the children of Israel were saved from Egypt and then, because of wickedness, were lost in the wilderness. He then proceeds to show what a blot this kind of person is to the church. Yet Jude exhorts the church to strive to save all possible, "...pulling them out of the fire; hating even the garment spotted by the flesh."

Jude and Peter must have had close contact with each other, as this epistle and II Peter are very similar, almost identical in several places.

FILL IN THE MISSING WORDS:

Now unto him that is able to _____ you from _____, and to present you _____ before the presence of his _____ with exceeding _____.

To the only wise God our _____, be _____ and _____, _____, and _____, both now and ever. Amen.

Daniel S. Wagner
Modesto, California

THE PILGRIM

VOL. 8

MARCH, 1961

NO. 3

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

HE IS RISEN

Come at dawn of early morning
See the stone is rolled away
View the empty toomb and grave-clothes
Death has yielded up its prey.
He is risen, He is risen,
Hear the shining angel say.

Walk with Him the road to Emmaus
Hear Him open up the Word
See Him break the bread and serve it
Recognize Him as the Lord.
He is risen, He is risen,
Burning hearts this truth record.

Then go forth with power and serve Him
Own Him as your God and King
Worship, praise and adoration
To your gracious Sovereign bring.
He is risen, He is risen,
With the blood bought ransomed sing.

Guy Hootman
Modesto, California

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

WATER BAPTISM, IMMERSION OR AFFUSION?

There are at least three kinds of baptisms spoken of in the New Testament: Water baptism, Holy Ghost baptism, and the baptism of suffering. This is probably what is meant in Heb. 6:1 by the "doctrine of baptisms." Each of these baptisms have a distinct part and place in God's means of grace in effecting the salvation of sinners.

There are also certain inward realities which must be experienced by every sinner who is redeemed and returns to a life that is hid with Christ in God, which words alone cannot describe. And for this cause God has ordained and recorded in the New Testament certain symbols as an outward manifestation of an unseen inward reality.

It is sin that separates man from God. Therefore the first step in the salvation of the sinner is to have his sins removed or remitted, and the next is to be infilled with the Holy Spirit of God in order to be a partaker of the divine nature. And the third or final experience in salvation is the "redemption of our bodies." Rom. 8:23.

While ALL of these things are necessary and must be experienced by those who are saved, they are distinctive acts for which distinctive symbols are ordained in the Word of God, apparently for the purpose of teaching the subjects of salvation, and those around them, what has taken place, or is taking place within them. And it is apparent in the Scriptures that in God's choice of such symbols to impress truths upon men's minds more deeply than what words alone can do, He always chooses a symbol which is nearest to the reality of that which it represents without being harmful or detrimental to the subject.

Thus in the sinner's first step in returning to God

by the remission of his sins, though this is an unseen operation of God upon the individual, yet God has chosen water baptism as a visible sign of what has been, and is being, done, for the sinner personally. And since it is Christ's death on the cross that atones for sins, the Apostle Paul teaches in the 6th and 8th chapters of Romans that God has ordained that in order for sinners to share in the efficacy of this atonement, they must each, individually, be joined with Christ in his death for sin by the symbolic act of baptism as an outward witness to what must be an inward reality.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." Romans 6:3-11.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col. 2:12.

These Scriptures show clearly and positively that the baptism of which Paul is speaking is the baptism for the remission or putting off of sins; thus clearly identifying it with water baptism, the same as John preached and baptized in the wilderness. "For John did baptize in the wilderness, and preached the baptism

of repentance for the remission of sins. . . I indeed have baptized you with water: but he (Christ) shall baptize you with the Holy Ghost." Mark 1:4,8. Therefore water baptism is for a different purpose, and symbolizes a different reality than the Holy Ghost baptism; and it is performed by a different agency.

This seems to be the point of departure in the reasoning of those who advocate affusion (pouring) for baptism, and those who teach immersion.

I have on my desk the writings of several different authors, advocating affusion as being the Biblical mode of baptism, under such titles as: "The Bible Mode of Baptism," "Immersion not a Biblical Mode of Baptism," "Immersion Proved to Be Not a Scriptural Mode of Baptism," etc. Some of these articles are brief and pointed, and others are exhaustive; but there are two outstanding significant points to be observed in all of them, which are: 1. the absolute silence or ignoring of all the New Testament passages of Scripture which speak of baptism "for the remission of sins, and 2. the other natural consequence of such omission: the strong assertion that water baptism is a symbol of the baptism of the Holy Ghost.

Now in order to avoid any unnecessary argument, it can be said here immersionists and affusionists both understand and agree that water baptism is a visible symbolic act to represent an unseen spiritual reality. And therefore no mere physical application of water in a secular way, apart from the faithful obedience of the subject to an ordinance or command of God could in any way be effectual in the sinner's relation to God. But the important difference is, in all of the arguments advocated by the affusionists in the above mentioned titles, the authors omit entirely from their reasoning the fact that water baptism is related in any way to the remission or putting off of sins, and thus ignore a number of clear direct Scriptural testimonies that this is so. And in turn assert that it is a symbol of the Holy Ghost baptism, in the absence of any direct Scriptures which plainly state this to be a fact.

In addition to the Scriptures already quoted which

directly relate baptism to the remission of sins, attention is directed to Peter's preaching on Pentecost to those who cried out "what shall we do?" And Peter answered them, "Repent and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost." And when the Lord sent Ananias to the Apostle Paul, after he was stricken down blind on the road to Damascus, to tell him what he should do, he said, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts. 22:12. By comparing these Scriptures with Paul's doctrine of death to sin in union with Christ in the symbolic act of baptism, in the 6th and 8th chapters of Romans, it can be seen why Peter and Paul preached baptism for the remission of sins.

At this point it may be objected by some one, as has been done in the past, that "water cannot remove sin." Neither can blood, physically applied. But God can remove sin through the merits of Christ's blood in the manner which he has ordained and authorized his ministers to proclaim.

It is significant that John said, "I" indeed baptize you with water, but "He" shall baptize you with the Holy Ghost. No place in the Scriptures do we read where any man baptized with the Holy Ghost. And, conversely, we do not read of Jesus ever baptizing with water. In the 4th chapter of St John we are told that the "Pharisees had heard that Jesus made and baptized more disciples than John," but the writer hastens to add "(Though Jesus himself baptized not, but his disciples)." Thus the baptism with water for the remission of sins was, and is, distinctive from the baptism of the Holy Ghost. And where signs are used to symbolize either of them, entirely different symbols are chosen because the essence is different. Water baptism itself is a symbol of death to sin, and where in the New Testament it was necessary for the apostles to symbolize the bestowing of the gift of the Holy Ghost, a fit symbol was chosen which most nearly indicated the essence of what was being done: that of the laying

on of the apostle's hands. Twice we read of this symbol being used to signify the bestowal of the Holy Ghost upon the believers: In Acts 8:14-17 it is said, "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost: (For as yet he was fallen on none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Also in Acts 19:6 it is said, "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied."

Thus each of these symbols are distinctive, and signify a different work in the conversion of the sinner. And neither could well signify the work of the other. In the first, which is for the "remission" (not the atonement, but for the remission to the sinner personally) of sins, the sinner is burdened with something from which he must be freed: he has something he does not want and must get rid of—something to be put off. And since God's law is death for sin, in Water baptism the sinner signifies that he recognizes this truth, and is plunged into the water or "flood" in the emblem of death—emblematically buried in death for sin, which is the just desert of all sinners as it was in the flood in Noah's time. And if he were not immediately drawn out or saved out of this watery grave, in only a very few minutes he would actually die. But he is saved out of it and lives. Thus God has chosen a symbol which at once represents both death to sin and salvation by being raised again in the likeness of Christ's resurrection; as in the flood, the same element that was death to the sinners was salvation to Noah and his family in the ark. Therefore the Apostle Peter says that in Baptism we are also saved in a like figure to their salvation in the time of the flood.

Also the Apostle Paul says of the Children of Israel passing through the Red sea, that they were all "baptized" unto Moses "in" the cloud and "in" the sea. The sea was a death barrier between bondage and freedom that

had to be crossed, and had it not been for the miraculous power of God in holding back the natural power of the sea, it would have been death to the Israelites the same as to the Egyptians. They went through on dry land, but they went into the depths of the sea (the emblem of death) and were brought up again or rescued out of it, and lived. As in the flood, the same element that was salvation to the Israelites was death to the Egyptians.

All of the Greek lexicons and commentaries will readily admit that the original word in the New Testament which is rendered "baptize" in our English version, in its native sense meant to immerse or dip or submerge, and is said to have been taken from a root word which meant "deep." It was not a religious word in its native language until it was used by John the Baptist, and those who witnessed what he did, to describe the action which they saw; and which was later used by Christians to describe the baptism of sinners in a religious rite according to the commandment of the Lord. When it was thus used to describe a religious rite, it immediately acquired an added meaning (not a different meaning) more than a mere dipping or immersion, but it still described the visible action which was employed in the rite.

All ancient church histories abundantly testify that it was not until many years later, or on some very special occasions such as sick bed conversions, or where it was impossible to take the convert to where he could be immersed in water, that anything else was called baptism in a religious sense.

There is nothing in the act of affusion that signifies any remission, or putting off, or death, or burial, or planting, or resurrection, or salvation. But the immersion of the sinner in water, and drawing or saving him out of it again, at once, signifies all of these things just as the New Testament doctrine of baptism indicates must in some manner be experienced by those who are saved. And, conversely, there is nothing in immersion that witnesses or reminds one of any bestowal or putting on or relieving of the Holy Ghost. But

the laying on of hands does. And it is the symbol which God has ordained for that purpose when there is need for it to be symbolized. Neither does affusion adequately indicate a cleansing. No one bathes themselves for cleansing with only a handful of water poured on them—it is not sufficient to cleanse. Nor do we cleanse our clothes or utensils or scarcely anything with only a token amount of water poured on it.

In the writing of the authors on affusion, mentioned above, a strong emphasis was placed on the words of John the Baptist that "He (Christ) will baptize you with the Holy Ghost;" pointing out that the same original word is used as when he said "I baptize you with water." And then it is alleged that it would be inconsistent and ridiculous to understand that they were "dipped" in the Holy Ghost. But it certainly would not be inconsistent or ridiculous to understand or say that they were immersed in the physical manifestation of the Holy Ghost as it came upon them in the upper room on the day of Pentecost, for it says in Acts 2:2, "And suddenly there came a sound as of a rushing mighty wind, and it FILLED all the house where they were sitting."

Even in the baptism of suffering, of which Jesus spoke, and he himself was to endure, it would be wholly consistent to understand an immersion or overwhelming in sorrow, as we sing in a certain hymn:

Ye dying sons of men,
Immerg'd in sin and woe,

In conclusion, therefore it is evident that the difference in point of view centers around the question of what the symbol of water baptism signifies. If it could be established that its major purpose is to signify the baptism of the Holy Ghost, then those who advocate affusion would have some strong points to favor their position, but no place does the Scriptures testify that it is for that purpose. Nor can such a position be easily reconciled with the apostle Paul's doctrine on Baptism as a symbol of the sharing of Christ's death for sin.—D.F.W.

OUR TIMES

By Melvin Coning

In light of some of the present day teaching in the world, I feel burdened to pass on a few thoughts. The watch-word of our time is, "Take heed that no man deceive you." Deception is one of the most effective tools that the devil has with which to work. In this way he can bring judgment and condemnation on people and yet have them believe they are following the Lord's way. In speaking of the last days Christ says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23)

Why is it that the devil is so successful in deceiving so many? It is because, as he did with Eve in the garden of Eden, he is mixing truth with unrighteousness. The scientific knowledge that man has gained has enabled the devil to "reason" with man to his own destruction more effectively. Man in his self-seeking quest for knowledge is straying farther and farther from the pure and simple truths of divine revelation. The froward go so far as to advocate that through their scientific achievements they will be able to prove their belief that man is the highest being in existence; in other words that man is his own god. It is no wonder that Christ said, "When the Son of man cometh, shall he find faith on the earth?"

Is this not in contrast to the teaching that there shall be a revival that shall shake the world in these last times? Some believe that there is a great work to be done, that the world must be evangelized before Christ will come, quoting Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

No one will deny that there truly is a great work to be done. It is just as necessary for us to witness for Him as it ever was but is it in harmony with God's Word to say that the world must be evangelized or converted before He comes again? It merely says that this gospel shall be preached (or published, as one translator has it) in all the world for a witness unto all nations.

Others seeing the misapplication of this Scripture claim there is to be a last time fulfillment of Joel's prophecy of God pouring out his Spirit upon all flesh, but Peter said on the day of Pentecost This is that which was spoken by the prophet Joel. God has his own way that this shall be accomplished if there is to be a last time fulfillment of this prophecy. We read in Revelation 14:6, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." We need not fear that any shall go into judgment without having had a chance to accept Christ.

This fear explains the great zeal exercised among professed Christianity today to get the gospel to the heathen. But what gospel are they taking? If it is the unadulterated gospel of Christ let us thank the Lord for it, but we fear otherwise. Christ has said in His great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." There are several unsubscribed for religious publications coming into our home preaching salvation without obligation going so far as to say that all that is necessary is to accept the truth that Christ died for you and sign your name on the dotted line. True, it is so necessary for us to believe that Christ died for us, but is this the full gospel? The belief that is taught in the Scriptures implies more than just the mere acceptance of fact, for Paul says in Romans 10:16 "but they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" The Apostle

John writes, "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." These may seem like hard words but they are spoken in the spirit of love. This same apostle said, that "God is love," and has told us so much about love. God demands of us obedience. He demands that we "believe that he is." and that he is a "rewarder of them that diligently seek him." We must have faith in Him as the saviour of mankind, and repent of our sins, and enter into a covenant relationship with him by holy baptism. To say that belief in Christ is all that is necessary is to simply ignore the plain teaching of the Scripture. Here is where the devil is mixing truth with error saying part, but not all, of God's word is binding. These same publications are going into foreign lands and to those that "know not the gospel." We cannot help but feel this is displeasing to our Maker.

Let us each one seek the truth more diligently, for we know that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Tim. 4:1). "For the time will come when they shall not endure sound doctrine; but after their own lusts shall they heap to them selves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned to fables." (II Tim. 4:3) The Apostle Paul says that in the last days will be "perilous times," for the devil knows that he has only a short time. Can anyone say that we are not in the last times? Let us take heed to ourselves and unto the doctrine, that we be not deceived.

All kinds of information is available through the media of radio, television, magazines, tracts, and newspapers. There are truths that can be learned through these means, but let us "try the spirits whether they are of God:" because many false prophets are gone out into the world.

Goshen, Indiana

SAVED BY HOPE

I believe there is no other truth in the Bible that has thrilled me more than the power of the resurrection. This was an important theme of the apostles to inspire men everywhere to a living faith in Christ. This article will deal with that hope of the resurrection, the hope referred to in Rom. 8:24, "For we are saved by hope."

We will notice that the word "hope" in this Scripture refers to the resurrection as is seen in the preceding verse, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (V. 23). "Hope" here is not used as it is generally used today, as based on mere luck, but is used because it refers to a future work, as seen in the following verse, "But if we hope for that we see not, then do we with patience wait for it" (v. 25). The Apostle Paul never intended for saints to doubt their salvation, but had full assurance as is clearly seen in all his writing. Reading Rom. 8:24 from the Williams translation will make it clearer, "For we are saved in such a hope."

Knowing that Jesus was raised from the dead which gives us this hope, let us consider the power of the resurrection. First, this power as it relates to us in our present lives. As we open our hearts to receive Jesus, He reveals Himself to us, and whether we are fully aware of all that takes place or not, there is a great miraculous power beginning His work in us, which is the Holy Spirit Himself, even the same power that raised up Jesus from the dead.

Before this work of regeneration took place in us we were living in the realm of our senses, thinking of ourselves mostly in the term of being the body and having a soul; and so our thoughts were centered upon this temporal life, and naturally our main efforts were to provide for the body. Needless to say that while we were in this condition it was impossible to please God. When regeneration takes place in our lives we be-

come new creatures. The work of the Spirit is revolutionary. That which was impossible for us to do because of the law of sin and death now becomes a reality through the law of the Spirit of life.

Before regeneration we are governed by the desires of the body, now the desires of the body are controlled by the inner man through the Spirit of Christ. Now we see ourselves as God wants us to see ourselves, and what we really are. We see ourself now as souls and living in bodies, souls that live forever. Now we appreciate the Word and understand Scriptures such as John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Life has taken on a new look. Our view of life is entirely different. We see everything from a spiritual viewpoint. Now life is real, we can only now really enjoy life, enjoy God's creation, enjoy the countless blessings. While in bondage we were shortsighted, thinking of death as the end; now death is only the steppingstone into the eternal realms. By His Spirit bearing witness with our spirit we become God-conscious, and have the privilege of fellowship with Him. This is a foretaste of the future glory. Through the quickening power of the Spirit we are enabled to live the victorious life. We are now our real selves, the way God has created us to be, that is, in the inner man. Our body is not yet redeemed but we can understand ourselves as eternal beings, and death will only mean putting off that which is mortal, and the resurrection putting on that which is immortal.

We now come to the future work of redemption, the resurrection. We can think of salvation in three tenses: past, when we were converted and saved from past sin; present, being saved from the power of sin through the Spirit and the intercessory work of Christ our High Priest; future, complete deliverance, saved from the presence of sin, glorified, and with Christ forever. This last work will be the most glorious of all. When we consider God's dealing with man we find

each successive work better than the preceding one. This future work which we are yet to experience is to be even more glorious than our previous experiences. If receiving the earnest, or down payment of our inheritance, is glorious, how much more glorious shall be the redemption of the purchased possession! Now we see as a dim reflection, then in reality. In Eph. 2:7 we get a glimpse of the vastness of life beyond the grave, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

When comparing our present state with the things prepared for us as revealed by the Word and the Spirit we become homesick for heaven. And because of various trials, persecutions, or suffering, we definitely feel limitations brought upon us through that which is mortal, and we groan within ourselves waiting with patience for this hope to be turned into reality, "For we are saved in such a hope." Then shall be brought to pass the saying that is written, "Death is swallowed up in victory." —Gospel Herald

IMMORTALITY AND RESURRECTION

The immortality of the soul is not a Christian doctrine. The resurrection of the body is a Christian doctrine. Immortality and resurrection are not synonymous.

There is an almost universal expectation of a life which follows this earthly life. Long before Christ taught about eternal life, centuries before Judaism set forth certain basic foundations for eternal life, such countries as Egypt, India, and Greece had clear and definite theories about life after death. All the great religions of the world teach immortality. Such a cult as Spiritism is obsessed by the continuance of the personality beyond the grave. One need not think his thought is Christian because he believes that somehow, somewhere, we go on living after what we here call death. Someone has observed that mere immortality.

only serves to project the sin problem into eternity.

Christians, of course, do believe in immortality. But what Jesus and Paul taught on this subject is very different from what Plato taught, or from the transmigration of Hinduism, or the survival theories of Spiritism. The distinctive Christian contribution to the doctrine of immortality is the assurance of the resurrection of the body.

This assurance rests, not upon philosophy, or aspiration, or any natural abhorrence of the loss of personality. It rests upon the historical fact of the resurrection of Christ. Something entirely new came into revelation upon the first Easter day. Old Testament faith in life beyond the grave is built upon a solid foundation in the character and the will of a living God. But the method of eternal life was in a haze until Christ drove that haze away by rising from the dead. As the first fruits of all who have slept, He showed us how we shall live again. Because He lives, we shall live also.

Our hope of eternal life, then, is not in immortality, but in a relationship which we bear to Christ. As our Saviour He died and rose again in our behalf. We triumph in Him, as we experience with Him both death and resurrection. The spiritual experience of renewed life which we even now enjoy is an assurance that at His coming our bodies also shall be redeemed from death, so that as whole persons, not simply as disembodied souls, we shall partake of eternal life.

Easter, then, is for the Christian more than a symbol of life which goes on and on. It is the celebration of a great historical event, the resurrection of Christ, which has become the ground and hope of Christian assurance. We, too, look forward to a resurrection.

—Editorial in a past Easter number, Gospel Herald

Daniel Webster said, "If there is anything in my thoughts to commend, the credit is due to my parents for instilling in me an early love of the Scriptures."

OBITUARY

HENRY ROYER, son of Levi and Julian (Ebie) Royer, was born February 23, 1876 near Middlebranch, Stark Co., Ohio, and died in the Elkhart General Hospital in the morning of February 12, 1961, eleven days before his 85th birthday. He had been ill of pneumonia and complications for 13 days.

He lived in Stark Co., Ohio until choosing a companion, Dora L. Metzger of Rossville, Indiana, on August 4, 1923. After living near Rossville several years, they moved to Elkhart Co., Ind. in 1928, where his remaining years were spent. He was a farmer by occupation and loved to till the soil and tend growing plants.

Besides his wife, he is survived by three sons: Harold, of Elkhart; Dale, of Goshen; Artus, at home; and seven grandchildren. Also surviving are three sisters: Mrs Elizabeth Smith of Hartville, Ohio; Mrs. Ellen Smith of Lodi, Ohio; and Mrs. Laura Aitken of North Canton, Ohio. One brother, Dan of Delphi, Ind., and one sister, Anna Lindower of North Canton, Ohio preceded him in death.

After brief services at the home, funeral services were conducted Wednesday, February 15, at 10:00 a.m. at the Yellow Creek church, 2 miles east of Wakarusa, by Lester Kinzie, assisted by David Skiles and Elmer Brovant. Text: Job 14:14. Hymns used were 376 at home, 483, 499, and 428 at church, and 494 and 456 at the graveside. The body was laid to rest in Yellow Creek cemetery. Gone but not forgotten.

The Family

COMMUNION NOTICE

The Brethren near Wakarusa, Indiana have notified us that, if the Lord will, they will hold their love-feast April 1st at the North Union meeting house 2½ miles southwest of Wakarusa. A hearty invitation is extended to all the members and friends who can to attend.

GROUND-SEARCHING QUESTIONS AND ANSWERS
TO THE BAPTISTS (BRETHREN) AT SCHWARTZENAU, 1713.

Question 12. Whether the principle passage, Mark 16:16, does not prove rather the contrary, when Christ so emphatically says, "He that believeth not, (and not, he that is not; baptized,) shall be damned."

Answer. We believe indeed and confess this, that not on account of baptism, but only to the faith in Christ, eternal life is promised. John 3:15,18. Why then should a believer not be willing to do what is the will of him, in whom he believeth? Now since it is the will of Christ, that a believer should be baptized, it is also the will of the believer, and thus believing and willing, as Christ willeth, he is saved, although he should by necessity be prevented from obtaining baptism. Just as Abraham, who was willing to sacrifice his son Isaac, and it was not done;—the son was not sacrificed, but the obedience was fulfilled,—obtained the blessing!—so likewise a believer, being willing to be baptized, and from necessity not being able to obtain it, as the thief on the cross could not, is still saved. But if a person will not be baptized, he will be righteously judged an unbeliever and as disobedient, not on account of baptism, but on account of his unbelief and disobedience. Hence it is quite right, when Christ says, "He that believeth! Else; if Christ had confined salvation to the water, men would be much more willing to be baptized, and retain their self-will in other things; as Antichrist is doing, ascribing salvation only to the water, though a person may do in other things as he pleases.

Question 13. If baptism in water be absolutely necessary, why has Christ made no mention of it in his sermon on the mount, when speaking of the blessings; Matt. 5; nor in his description of the judgment Matt. 25, does he intimate the least of it, though he treats especially of those who shall be save or damned?

Answer. It is astonishing, how little men attend

to the pure mind of God! Christ indeed speaks, Matt. 5, of many blessings; but we might do well to enquire, whence may such blessings be obtained? Christ says, "Blessed are the meek;" and we should notice well, how Christ calleth, Matt. 11:28,29: "Come unto me and . . . learn of me." Hence we confess, that Christ alone is the Saviour, and whoever wished to be blessed, as he preaches, Matt. 5, must necessarily accept him in true faith, and submit to him in obedience as clay in the hands of the potter, and He it is, who must make all things new, and save all, and to him all the prophets have pointed. Now since Christ the Saviour, and good physician, deems baptism also necessary for the believer, obedience to this command of baptism is also necessary unto salvation. Although in Matt. 25 Christ calls those blessed who fed and clothed him, without saying anything about the new birth or regeneration, of which he had spoken, John 3, when he said, "Except a man be born again, he could not come into the kingdom of God." Here he said nothing of visiting him in prison or of giving meat to his members. Who then would, or could think that those in Matt. 25 were unregenerated, or unbelieving men, and that he calls them blessed merely on account of those outward works? Oh no! Who would suppose that they were contemners of baptism? We believe that not a single despiser of water baptism will be among them, though there may be some unbaptized ones, who were such out of necessity, and not from scorn.

Question 14. How would you prove that John the Baptist himself was baptized, when he said to Christ, Matt. 3:14, "I have need to be baptized of thee, and comest thou to me?" or whether by a particular exception, he was saved without water baptism?

Answer. In the same manner we might enquire after many things, where Peter and John were baptized? or where this or that saint of the Old covenant was circumcised? and more questions might be raised than would tend to edification toward God in faith, as Paul mentions I Tim. 1: that there were men who gave heed to

fables and endless genealogies. Yet we will also herein reply in patience. John was indeed willing to to be baptized of Christ, and desired it, and to such faith we ascribe salvation according to Scripture, and not to external baptism. Now though it is not literally stated in Scripture, that he was baptized, still we find so much written, as to show that he was no despiser of baptism, and John will not be found among those who say: Why, what can water help me? But he has proved his obedience toward Christ, as Abraham proved his toward God in offering up his son. The son was not sacrificed and yet obedience was fulfilled.

Question 15. Wheter then, all those who lived and died after the time of the primitive Christians, and who had not received baptism in the original manner, must be absolutely lost and damned, though they have faithfully observed in other respects all the fundamental rules of Christ and true Christianity, and in part have sacrificed their blood and life for it, merely from ignorance, or from want of a higher motive, they remained satisfied with their (so called) baptism received in their infancy?

Answer. If it happened to them as to Abraham in the offering up of his son, namely, that they had that true faith in Jesus, which is the foundation of all the rules of true Christianity, then they are surely saved, though they did not obtain the outward baptism, as may have been the case in times of persecution, and from other causes. But if they thought their infant baptism to be right, it shows that they were still ignorant of the first principles of the Christian religion. Hence they lived out few, perhaps none of the fundamental rules of Christianity, and will scarcely become partakers of the nature of the new creature, which alone is acceptable to God. However, we will not judge them who lived many years ago, but leave them to their God. But their ignorance will not help those of our day who refuse baptism, and who will then plead ignorance at the great day of accounts.

Question 16. Is not the commandment of baptism as binding on children, as the command of circumcision in the old covenant was, and are they not therefore in danger of being lost if they die without being baptized?

Answer. As little as circumcision concerned children before the eighth day, (and to have circumcised them before that time would rather have been a transgression of the law;) so little does baptism concern children before they are able to confess their belief; and to this age of belief, the eighth day in the law of circumcision seems to point as a figure.

Question 17. Were children which were under the old covenant, and which died before the eighth day without circumcision, lost? And how are the words of comfort by David, II Sam. 12:23, to be regarded with regard to his child, begotten of Bathsheba which died on the seventh day?

Answer. Male children which died before the eighth day, transgressed the law of circumcision as little as girls, which were not at all circumcised, yet the want of circumcision interfered in no wise with their salvation. Enoch led a godly life for some hundred years, and was not circumcised, for it was not commanded to him; yet he was obedient to God. Thus it is with divine commandments; where there is no law, there is no transgression, and where no offence is committed, there is no punishment.

Question 18. When is it proper to baptize children? And are we not to use all diligence to bring them to baptism as soon as possible, even in their infancy?

Answer. Children are to be offered up to the Lord in prayer, but as to their baptism, we are to wait until they can show their faith, and make confession, which may be called the very eighth day, or their first day of the new creation in man. If they were baptized sooner in their ignorance, it would be just as if the Jews had circumcised before the eighth day, which would rather have been a transgression of (the law of) circumcision, than an obedient act.

Question 19. Are not children susceptible of faith, Luke 1: 41-44, Matt. 18:3,6, Luke 18:16,17, I Cor. 7: 14, &c. and consequently of baptism, though incapable of confessing the same by as many words as the adults; for agreeably to Mark 16:16, a mere easily deceptive confession in baptism by words, is less essential than the reality of faith?

Answer. The only circumstance in Scripture, which we have about John, that he was moved in the womb by the Holy Ghost, was because he was to be a child of promise, and a forerunner of the Lord; and yet we see that in his mother's womb he could not have been circumcised. But after he was born they still deferred circumcision until the eighth day, and thus the motion of John did not occasion a change in the order of God with respect to circumcision, but he was to be circumcised like other children on the eighth day. Just so it is with baptism, for if even the children of believing parents were to move in their mother's womb, they would have to wait for baptism until they were born into the world, and even then to wait until they were moved by the Holy Ghost to desire baptism with express words. Then they might be baptized, because outward baptism requires an outward demand, as we may see in Christ himself, Matt. 3:13. And such demand must be awakened by true faith in the Lord Jesus; otherwise it is not allowable to baptize a child, since salvation is not in the water, but alone through faith which worketh obedience through love.

Question 20. Does it not militate against the evangelical spirit of the New Covenant, to make an outward ceremony as absolutely necessary to salvation; and would this not correspond with the doctrine of the old law zealots against whom Paul has written so severely in his epistles to the Galatians and Colosians?

Answer. We do not make anything more of baptism than what is commanded in Scripture. Now since it is there said that believers should be baptized, we deem it a disobedience to oppose that which God has ordained. And he who resists God only in one thing, and

should it be so small as outward baptism, would be justly punished for his disobedience. I do not know, however, whether we may consider any command of the Lord Jesus as small, if we have a true regard to the power and authority of the Lawgiver. Concerning what Paul wrote to the Galatians, and Closians, that relates only to the law of Moses, because it was too weak, see Heb. 7:18. And the Galatians wanted to observe those laws only to escape the cross of Christ, and to lay aside the doctrine of Jesus. But Paul rather reminded them of baptism, when he writes, "As many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. Consequently the mind of Paul is not at all against, but rather in favor of baptism.

Question 21. Is there not, by making baptism an absolutely necessary command unto salvation, a danger of introducing a new system of popery, and a salvation by works?

Answer. It has been sufficiently testified, that we do not endeavor to obtain salvation by such simple things, but alone by faith in Jesus, which must produce acts of obedience, if indeed it be a saving faith. where, however, no such faith exists, which produces obedience, (not after the doctrine and commandment of the pope, but) according to the command of Jesus the Cricified, there is no salvation promised.

(to be continued)

DEAR LORD, I ASK NOT

To give me some high work of thine,
Some noble calling, or some wonderous task;
Give me a little hand to hold in mine;
Give me a little child to point the way
Along the pleasant path that leads to thee;
Give me two shining eyes thy face to see.
I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—Selected by Stella Flora, Nappanee, Ind.

(BIBLE STUDY, continued from back page)

words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3. Thus the book begins with the pronouncement of blessing upon its readers, and those who hear and keep the words of the prophecy. And in ending, grave warning is given that the most severe penalties would be suffered by those who dare to take away, or to add to the words of the prophecy, indicating its completeness and finality as the last inspired word of God to man.

The book ends with a promise from our Lord, "Surely I come quickly," and with a prayer from the depths of heart of St John, and indeed from that of every true Christian, "Even so, come, Lord Jesus."

Marvin Cramner, Long Barn, California

A PRAYER

I do not ask, Lord, on the way,
That I each step may see,
But only that when roads divide,
I'll know the way to Thee.

I do not ask Thee that the road
Be ever smooth and wide,
But only that, Dear Saviour Thou
Art ever near my side.

I do not ask there may not be
Many weary hills to climb,
But only that, by faith, I feel
Thy steps, Lord, leading mine.

And then I ask, when eyes grow dim,
And life's short day is o'er,
I still may feel thy loving hand,
Guide me to the Heavenly shore.

—Annie Baker, Maple Ontario

BIBLE STUDY
— THE REVELATION —

The Revelation of St John, the last book of the New Testament, is often called the Apocalypse, which is its title in Greek, signifying "Revelation."

The majority of critics believe the time of its writing to be 95-97 A.D.

The writer of the book was the aged Apostle John, who for his testimony of the divine word of God was banished to the island Patmos, and it was while here that he was given the Revelation.

The first verse of the book declares God to be the author, through His Son Jesus Christ, who sent and signified it by his angel to his servant John.

The Revelation was given to the seven churches of Asia, which were suffering persecution under Dimitian. By this time also many greivous heresies had crept in, and some of the churches were in dire need of correction as well as encouragement.

Although the book was addressed specifically to the seven churches of Asia, we have abundant reason to believe it was intended to be pertinent to the church in every age.

Perhaps no other portion of Holy Writ has been more controversially interpreted, and all who read it must admit that it is a book of mysteries. Yet it contains much which we can readily understand, and in it is found some of the most precious promises found anywhere in the word of God. It is here that a great portion of our knowledge of the ultimate victory of Christ is found, and of the utter destruction of the powers of evil, and of the indescribable beauty of the New Jerusalem.

No doubt the knowledge of the Revelation has given many Christians the courage to confidently and cheerfully face the most cruel persecutions and death that the enemy could devise, knowing that there would be a crown of life awaiting them in glory.

"Blessed is he that readeth, and they that hear the
(continued on inside page)

THE PILGRIM

VOL. 8

APRIL, 1961

NO. 4

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

"SALVATION," WHY NOT?

Oh why, Oh why,
Do men choose to die?
While life and salvation
Is so free to creation.

And yet of heaven to relate,
Of the cost so great,—
In God's only Son
His will to be done.

Jesus through his wonderful love,
Has left heaven above,
And came down the earth
To bring us new birth.

And brought from heaven, salvation's plan,
Down to reach poor sinful man;
God's will from heaven begun,
And on earth it will be done.

So why do men wait,
Until it's too late?
While the Lord's so loving and kind,
Seeking and searching for sinners to find.

And tenderly saying, "Come unto me
Oh while I am calling thee!"
Every one, from near and far,
While heaven's gates still stand ajar.

—Paul Clark, Modesto, California

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

THE SABBATH AND HEBREWS 4

From the many gospel accounts of Jesus' ministry while on earth it is evident that he did not consent to the Pharisees' interpretation of the meaning of the sabbath day. In his sermon on the Mount and in several other instances he referred to a number of the commandments of the decalogue, but in none of them did he ever refer to the fourth commandment or enjoin its observance on any of his disciples. But when charged by the Jews that his disciples did that which was not lawful for them to do on the sabbath day, he answered them, "The sabbath was made for man, and not man for the sabbath: therefore the Son of Man is Lord also of the sabbath." Mark 2:27,28. The reasonable interpretation of this statement would be that the sabbath was made for man's benefit, and that Jesus had the authority to interpret its meaning.

Sabbath means "rest" and is so interpreted in both the Old and New Testaments, and Jesus' attitude and doctrine concerning the sabbath day strongly indicates that in himself is the fulfillment of all the meaning of the sabbath day. For he says in Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In Heb. 4:3 it is said, "For we which have believed do enter into rest, as he said, "As I have sworn in my wrath, if they (the children of Israel who fell in the wilderness, chapter 3.) shall enter into my rest: although the works were finished from the foundation of the world." Verse 10 says, "For he that is entered into his rest, he also hath ceased from his own works as God did from his."

Thus Heb. 4 seems to say that God's true sabbath or rest is not a day but a perpetual condition of which the seventh day was a sign, and that this true rest was

was prepared (made for man) from the foundation of the world. We should remember that God "rested" on the seventh day in the sense that his work was finished—completed—He did not resume the work he had been doing on the next day after the seventh. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day."

Adam was created on the last or sixth day of the creative week. Therefore the first realization that Adam had of himself he was in God's rest. God's seventh day was Adam's first day of realization and activity. Although he was last in the order of creation the Scriptures clearly indicate he was first in the mind of God in the purpose of creation, and all the rest of the creation was made for his benefit; for he was given dominion over the rest of the creation. Gen. 1:28; Heb. 2.

Thus Adam and his posterity were intended to be heirs of the finished work of God. He did not work for himself nor for what God gave him. He was to "dress and keep" the garden but there is no indication that he had to work for a living. For in the garden was every tree that is pleasant to the sight, AND GOOD FOR FOOD; the tree of life also in the midst of the garden, and the tree of KNOWLEDGE of good and evil. There is no indication that he was heavy laden or had any burden of soul, and God mercifully warned them to not eat of the tree of knowledge of good and evil "lest ye die." But through the subtlety of Satan they disobeyed God's voice and sinned and were expelled from Paradise, from the presence of God and from the tree of life. So by transgression, Adam fell and lost the rest which was prepared from the foundation of the world. In this state he was compelled to work for himself to make a living, and in sorrow eat bread in the sweat of his face until he returned to the ground from whence he was taken.

Chapters 3 and 4 of Hebrews tell of the children of Israel under Moses being delivered from Egyptian bondage and promised a land of rest, which was a figure of the true rest that remains for the "people of God." But because of unbelief they failed to enter in. Heb. 3:

7-19. Although the children of those who fell in the wilderness were led into the Canaan land by Joshua, it was not the true rest because another day was spoken of. Heb. 4:8. But in David "after so long a time" God again promised the "rest" or true sabbath which he intended from the foundation of the world, when he rested from all his works. This is the rest which remaineth for the people of God and is found only in Jesus Christ, the son of David. "For we which have believed do enter into his rest, as he said. Thus entering into the reality of what the seventh day signified until Christ came and put away sin by the sacrifice of himself.

The sabbath day was first given to the children of Israel in the desert when God gave them Manna to eat, and was later included in the ten commandments. It is clearly stated in Ex. 31:13 that it was for a SIGN to them, "Verily my sabbaths ye shall keep: for it is a SIGN between me and you throughout your generations; THAT YE MAY KNOW THAT I AM THE LORD THAT DOETH SANCTIFY YOU." "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm: THEREFORE the Lord thy God commanded thee to keep the sabbath day." Deut. 5:15.

The deliverance from Egyptian bondage and the realization that it was the Lord God that sanctified them were figures of the true release from the bondage of sin and our sanctification to God through the Holy Spirit, wherein we cease from our own works of self interest and selfishness to become the children of God in reality and therefore heirs of all his promises both present and future. "Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

—D.F.W.

THE NONRESISTANT PERSONALITY

BLESSED ARE THE MEEK, said our Lord on the mount. But how few of us Christians could be described as meek! Most of us scarcely recognize the virtue. We think of Christians as campaigners, out to reform other people, other groups, our whole society. In our zeal to make righteousness prevail, we have not remembered that our chief objective must be to let it prevail in our own hearts, to dominate our very personalities.

The one who professes nonresistance and works for peace is in a particularly difficult position. He is upholding a minority point of view; he is setting himself against current thinking. He has to put up an argument; he has to oppose entrenched error and rampant evil. He becomes a fighter, fighting for peace. And he may never achieve true peace in his own heart.

We believe in peace. We have an official position against war. A large percentage of our young men say they are conscientiously opposed to war. And yet we probably have the average number of tyrannic parents, of quarreling families, of touchy neighbors, of contentious church members, of selfishly arbitrary leaders. The psychiatrist's description of the unloving personality fits many of us.

We must come to see that nonresistance is not merely a code of behavior. It is not merely the heavy hand of divine law laid upon us, to which we grudgingly yield. True nonresistance gives a loving quality to a personality. A nonresistant person is one who has been divinely transformed and made into a kind of person which he could not possibly be by his own power. If someday you should meet a person who is indeed a loving personality, you will know that he is a miracle of grace.

Nonresistance is not a matter of the isolated deed, but rather of a character which is relatively stable. It is a heart attitude, not a behavior pattern superficially attached. It is motivated by love, not by policy. A merchant may control his temper rather than

lose a customer. Some of us show more consideration to the people we meet in shop and office than we do to our families. We must make a good impression in public in order to succeed. But a true nonresistant needs no such motivation. He acts meek because he is meek. He defers to others because he has been conquered by Christ. He is dead, and reckons every impulse to resistance as evil, and therefore to be mortified. He is tempted, of course, but he is triumphant in Christ.

A nonresistant person is ready to apologize and to ask forgiveness. He has no assumption that of course he is right and the other person wrong. His mind is open to consider opinions other than his own. If he should see that he is wrong, he is quick to acknowledge it. If he comes to see that he has been unjust or untruthful, he begs forgiveness with a sincerity which cannot be questioned. He is a good confessor: not of others slips, but of his own. He has no desire to have the last word, which is the dear ambition of the unloving personality.

One who loves does not insist on having his own way. He has learned the good way of compromise. So long have we preached the uncompromising position against sin that many have come to think an unyielding spirit is to be desired. We need some sermons on Philippians 4:5: "Get a reputation for yieldedness" (Moule). The only way that people can live together in home, in community, in church, in the large society, is by submitting themselves to one another. Most of the things on which we disagree are not essential moral matters. They are personal preferences, tastes, and prejudices. The peaceful spirit has learned to give in.

"Love is not . . . boastful. It does not put on airs" (I Corinthians 13:4, Goodspeed). Much fighting begins in a strut. We have so much dignity to preserve, so much face to save, that we are driven to wars and fighting. We set chips on our shoulders which others can't resist knocking off. Then we have to slap and cuff and scold to show we meant what we said.

A nonresistant personality never takes a selfish

advantage. Rather than to go to law to recover his own, he is willing to be defrauded. He never profits by any situation at the expense of his brother or his neighbor, simply because opportunity and law and custom are on his side. "Let no one seek his own good, but the good of his neighbor" (I Corinthians 10:24, RSV) becomes his life motto. He knows that what happens to him is not too important. Truth must triumph and the cause must go forward.

True nonresistance knows no jealousy, no envy. John the Baptist expressed it in his "He must increase, and I must decrease." Paul put it thus: "in honor preferring one another." A student secretary in my office was helping to figure the percentages which would determine the honor roll. The tenth and last place, it became apparent, would go either to this secretary or to another girl. When it became clear that the other girl was ahead, the secretary exclaimed, "Oh, I'm so glad she made it!" And the light in her eyes showed that she meant it. Such love will stoop to no scheming or wire-pulling, for it has no appetite for such means or the ends they secure.

A loving person is more concerned with giving than with getting justice. He has a passion for right, but gets much more excited about the rights of others than about his own. A social passion is a good thing, but the welfare of others is at the heart of it. Some of us develop our social convictions when we are victims. We had better let someone else fight battles for us, as we give ourselves to the benefit of others. There is much selfish striving for right ends.

The nonresistant spirit goes the second mile, as our Lord prescribed. It gives the extra measure. It does the additional things. It breaks down the opposition by overwhelming it with more than could be demanded or expected. This is heaping the coals of fire which thaw out enmities.

Nonresistance is not arrogant, "does not act with rudeness" (I Corinthians 13:7, Williams). It is all courtesy and gentleness. Knowing that it takes two to

make a quarrel, it refuses to be one of the two. "A soft answer turneth away wrath." A man is known by his speech, and the harsh tone, the sarcastic words, the belligerent attitude, the maddening condescension, betray the unloving personality.

Resentments are not found in the lives of the loving. These hold no spites, cherish no grudges. They cannot remember wrongs done against them, for their minds are occupied with kinder thoughts. They refuse to let insults, slights, wrongs, even cursings and blows, embitter their hearts and spoil their lives. Nor is this supercilious condescension of which Landor wrote:

"I strove with none,

For none was worth my strife."

Love covers all faults with a cloak of charity. It expresses itself in forbearance and long-suffering. It is patient, in no hurry. It knows that truth crushed to earth will rise again. It can wait even for eternity to untangle what time seems to have confused.

True love avoids the occasions of conflict. It shuns and condemns the propaganda, the discrimination, the injustices, the inequalities that are the causes of struggle.

A loving person can contend for the truth without being contentious. Oh, how difficult that is! Some people are orthodox in everything except in their human relations. There they are egotistic, bitter, scheming, cantankerous, self-righteous, pharisaical—anything but loving. It is more important to keep sweetness of soul than to win an argument. Years ago a Christian wrote a pamphlet entitled COME TO JESUS, which had a wide distribution and won many for Christ. Later this man became involved in a theological dispute. He wrote a sharp and cutting rebuttal of his opponent's views. This he sent to Spurgeon for his reaction and his suggestion for a title. That great man, sensing the combination of keen logic and acrimonious spirit, replied that it was an effective answer. As for a title he said, "I suggest that you put on the title page this: GO TO THE DEVIL, by the author of COME TO JESUS.

I heard a little boy who argued with his schoolmates

against war. But when he ran out of arguments he started kicking the other boys. How little he and the grown folk who act like him know of the true nonresistant spirit!

In his great poem of love in I Corinthians 13 Paul suggests that this way of love belongs to spiritual maturity. When he was a child he might fall into the ways of self-defense, vindictiveness, quarreling. But as a man he puts away these childish ways. In other letters to Christians he expresses his deep concern that they grow up into Christ, to the mature stature of men. Nonresistant personality belongs to full manhood. Our Christian growth in knowing and following Christ will lead us away from puerile temper tantrums, away from selfish screaming for our own way, to the quiet peace of all-embracing love. None of us can claim to have attained perfection, but we continually strive to be found in the spirit of Christ.

— Adapted from Christian Living.

"IN REMEMBRANCE"

God gave to Moses the ordinance of the passover to be observed throughout the generations of Israel "for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt" (Ex. 13:9).

Let us also notice the preceding verse: "'And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt.'" Also, when the Israelites crossed Jordan into Canaan, Joshua, in obedience to the Lord, commanded twelve men, out of each tribe a man, each on his shoulder to carry out of the midst of Jordan, a stone. "And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal" (Josh. 4:20). "That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them,

That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever"(Josh. 4:6,7).

Other instances in Israel's history could be cited when memorials were erected and observed so that when children asked their parents, "What mean these things?" they would thus keep in remembrance the faithfulness of God.

Recently we had communion services. I was impressed with the need that the children be taught the true significance of this which we observe in remembrance of Him. Two little boys were seated with their grandfather (their father is a minister). Quietly and reverently they observed and listened. As the form of the communion service differed from that of the regular services, they did not understand all the procedures and needed the help of their grandfather to do the right things at the right time. It is not likely that they understood all that "these things mean." Their interest and observance suggested that probably there were questions asked when they came to their home.

They observed (as though watching every detail) the bishop breaking the bread, the members partaking of it and the fellow ministers passing the cup from one to another. These boys are typical of children in general. The tender young minds are open to impressions. We trust that their questions are carefully, prayerfully, conscientiously and satisfactorily answered.

We are commanded to observe the communion service "in remembrance of me" (Jesus). It carries yet more weight than the remembrances and memorials cited from the Old Testament. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:27,28.)

When children ask, "What mean these things?" how, in their minds, do our lives correspond with our answers when we explain that Jesus gave His life for us, that

the bread represents the broken body of our Lord, that He is the bread of heaven, the heavenly manna, our source of life, in hope of eternal life and glory? How do our lives correspond with our words, when we say that He has purchased us with His own blood and we are not our own but His? Can they see this in our lives? Does my life correspond with that which I profess or pretend at the communion service? Do others see in us the attitudes which prove, or those which deny the "common union" of the believers?

The shedding of the blood of Christ, sinless and pure, is represented by the cup. We remember His sufferings and death. The story is again told. Historical facts continue to be facts, some of them cold facts. But in the spiritual communion service, there is full, flowing life; because He died and arose that we might live; and His power to give newness of life is in present demonstration in the lives of those who receive Him.

God help us that we do not hinder the children in coming to know Christ, by our failing to live the life to which we point them in the communion service. Children sometimes notice more than older people think they do. Sometimes impressions are not spoken of. Children can be quietly observant.

In the communion service we also observe the ordinance of feet washing. We need, by the grace of God, to live lives which correspond with what we seem to say when washing each other's feet. We bow before each other. We are servants one to another. We esteem the brotherhood (each one) higher than ourselves. It is hardly possible in true humility, to wash a brother's feet, and then turn and intentionally step on his toes, much less to trample him under foot. Rather, we will seek to serve our fellow men according to the example of Jesus.

Children are impressed with our attitude toward our fellow men by what we say about them, and by the way we say it. May our communion service be more than a periodic, customary and formal observance, that the children see it to be sacred and very real. May we

point them truly to our hope, the bread of heaven, the Redeemer; and find in Him their life and their joy. May they grow in Him, continuing to "shew the Lord's death till he come." — Herold der Wahrheit

PEACE AT ANY PRICE?

Canterbury has called on Rome. Protestantism, in the person of Dr. Geoffrey Francis Fisher, Lord Primate of All England and head of the Anglican communion the world over, has made the journey to the Holy See to visit the Bishop of Rome, believed himself and his half billion followers to be Christ's Vicar and shepherd of the one true flock.

The visit took place early in December at the close of a long journey by Dr. Fisher, in which he also talked with patriarchs of the Eastern churches. It was hailed by much of the religious and secular press as a daring and statesmanlike step toward the unity of all Christians. Official sources in both the Vatican and the Anglican Church insisted that it was a "courtesy" call. Reporters and photographers were not permitted to cover the meeting of the two churchmen. At the close of the historic meeting, both primates emphasized the cordial nature of the conversation.

The meeting and the optimism that has surrounded it point up some significant facts that indicate the prevailing spirit in Christendom. (It is increasingly difficult to speak of the Church without being misunderstood. By Christendom is meant the organized structures that claim to be parts of the Church.) First, it is noteworthy that it is taken for granted that the ultimate union of all who claim the label "Christian" is to be desired. Appeal is made to Christ's prayer in John 17, but virtually no attention is given to just exactly who "those whom thou hast given me" are. It is assumed that all who are organizationally linked with one of the groups in Christendom are meant. It is further assumed that the union for which Christ prayed is organizational.

Second, the differences within Christendom are viewed as a scandal. The only reason for the divisions is ignorance, we are told. The idea is that, if we will only be large enough to overcome our pettiness, we will fly into each other's arms. Forgotten is the issue of what is TRUE. Intoxicated with the idea of peace at any price, church leaders dismiss as inconsequential radically divergent views of God and His Son, and of the entire Biblical revelation. It is a bit difficult to know what view is taken of the Reformation by these apostles of union. Was the work of Melancthon, Calvin, Oecolampadius and Knox entirely superficial? Shall we ask Luther and Eck if they were not, after all, really agreed?

Most fundamentally, the whole struggle is looked upon as internecine, that is to say, taking place WITHIN the Church. After some reflection upon the New Testament description of the Church, however, one might ask whether some of the groups who claim to be the Church have anything to do with the Church to begin with. The true Church is built solidly upon the Rock Christ Jesus, and upon the entire witness of the apostles and prophets concerning Him. It is built of living stones, men and women who have been touched by the life-giving Spirit of God.

We are not called to sit in judgment and pronounce as to who is in the true Church and who is not. But neither is it for us to become enamored of some spurious and elusive sentimentalism which, ignoring truth, embraces all and sundry as brothers in Christ. The true disciple embraces all men in love as fellow members of the human race. But God's people cannot be a party to the bland attempt to fuse, in the name of Christ, groups which have no substantial common denominator at all.

—The Sunday School Times, January 21, 1961

The book of Hebrews makes it clear that the types and shadows of the Old Testament dispensation are forever done away as a means of access to God because of their fulfillment in Christ. —Selected

ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, with the Salida congregation this year, May 19-21. Friday, business day; Saturday, public preaching beginning at 10 A.M. and Communion service in the evening; Sunday, Pentecostal service.

The usual invitation and welcome to members and friends is extended.

WATCHING AND WAITING

Watching, waiting, day by day,
For thy coming, Lord, I pray;
Oft I wonder when 'twill be
That my Lord will come for me.

I would not impatient be,
But I'm wating, Lord, for Thee,
And I'm looking for Thee soon,
Evening, midnight, morn, or noon.

Oh, what pleasure that will be,
When the rapture I shall see,
And my precious Saviour meet,
And the blessed loved ones greet.

Though He tarry yet awhile,
Let us serve Him with a smile,
Watching, waiting, till He come;
Then the joyful "going home."

No more watching through our tears,
No more waiting for long years,
But from watching there'll be rest
And for waiting we'll be blest.

—Selected

GROUND-SEARCHING QUESTIONS AND ANSWERS
TO THE BAPTISTS (BRETHREN) AT SCHWARTZENAU, 1713.

Question 22. Whether the external ban (excommunication) is an essential part of (the constitution of) the church of Christ, since he himself did not enforce and exercise it, even upon the very wicked Judas?

Answer. The ban is an essential and necessary thing in the church of Christ, as long as it is at war in this wicked world with wolves and evil spirits. No church of Christ could exist without it. The devil with his leaven of wickedness would soon destroy all that is good. True believers, while they were steadfast in the faith, never could refuse (the salutary restraints appointed in the gospel.) They have always viewed them as divine means of grace, appointed by the great love and provident care of God, and used them as a strong tower and wall round about the church of the Lord.

With respect to Judas we say, that Christ has executed the ban sufficiently upon him, giving him over to Satan, for he hanged himself. But that he was not excommunicated, before he committed the outward act, is not against excommunication, but rather in its favor. That this was the mind of God at all times, as we perceive in Adam, who may have had probably some intercourse with the tempter previously (to his fall); but he was not driven out of Paradise until he had actually eaten of the forbidden fruit. So Judas may have entertained traitorous thoughts long before he carried them out; but the long suffering of Jesus had borne with him, and patiently tried to bring him to repentance, until the evil obtained the supremacy, and became manifest in the deed. Then he was sufficiently excommunicated by Christ, and we think the ban was fully executed upon him.

Question 23. Was not the binding and loosening a peculiar prerogative of the apostles, which no one at this day should arrogate to himself?

Answer. That the loosening and binding with the

apostles was a peculiar prerogative, is true; but only in this manner, as it was a peculiar prerogative of Moses, that by him the law should be promulgated to the house of Israel. Yet it was not such a prerogative, that at the death of Moses the law itself should have died, but the posterity, that was faithful to God, submitted to that in obedience, which was revealed through Moses in the house of God. Thus has Christ, the Father or Lord of the house himself, instituted a church and dispensation, and given to his apostles as the witnesses chosen before, this prerogative, that they should introduce all the ordinances in the house of God, and confirm them by signs and miracles; and in order that none of their successors should presume from either forwardness or pride, to introduce other ordinances, but should be willing to submit to those commanded by the apostles as stewards over the mysteries of God's house. Now since excommunication is commanded by Christ and his apostles, this prerogative properly belongs to them; but to believers it belongs to submit to it in faith, and to observe it without respect to persons.

Question 24. Did Christ in the words Matt. 18:17, institute a universal law for the church of the New Testament; or, did he not rather speak of it with regard to the condition of the Jewish church, and give to his disciples moreover in the following 21st and 22nd verses, quite a different lesson?

Answer. That Christ instituted a universal law for his church in the word of Matt. 18:17, has been shown above; the verses 21st and 22nd in no wise disannul that law, but rather confirm it. This is still more plainly expressed in Luke 17:4, where Christ says, "If thy brother trespass against thee seven times in a day, and seven times a day turn again to thee saying I repent, thou shalt forgive him." Without a confession therefore, no remission of sin is granted, not even by God. So believers must be likewise minded. If the sinner acknowledges his sins, we must forgive. But if he does not acknowledge then we have to deal with him even to excommunication, since Christ says, Matt. 28,

"Teach them to observe all things whatsoever I have commanded you, and lo, I am with you alway unto the end of the world."

Question 25. Did the apostles ever prohibit the necessary spiritual and temporal assistance of charity from being rendered to the excommunicated?

Answer. The apostles have never commanded to withhold from excommunicated necessary spiritual or temporal assistance; moreover, they are to be admonished to repentance and though they do not hear or receive it we are clear. So likewise in worldly things, if we abound in the things of this world, and the excommunicated is in want, we are to communicate according to his need.

Question 26. Whether the excommunication of the New Baptists, ever had in any of their subjects upon whom it was practiced such a divine effect and result, as that of the apostles?

Answer. We firmly believe that all those we excommunicate according to the word of the Lord will feel an internal effect, and an impression already here, and if not repented in this time of grace, it will become manifest in the great day of judgment. But that men should immediately fall dead to the ground like Ananias, such has not happened yet and is only once recorded of the apostles, and how ever many were excommunicated by the apostles, no more died thus literally, yet we believe the power of excommunication was fully realized in them.

Question 27. Is true and genuine regeneration inseparably connected with water-baptism?

Answer. Genuine regeneration is nothing else but real and genuine obedience towards God and all his commandments, and a regenerate person will readily say with Christ, Matt. 5:15, "Thus it becometh us to fulfill all righteousness." Hence we can answer, that the will or obedience with regard to water-baptism is inseparably connected with true regeneration. Should, however, water-baptism be omitted from necessity, and not from contempt or disobedience, then, and in that case, the

omission would not injure regeneration.

Question 28. Whether all those they baptized, were at the same time truly born again of God?

Answer. That would indeed be a good baptism, if all those, whom we baptize in water, were truly regenerate men. It however cannot be proved that all those that Christ and the apostles baptized, turned out well. But where there is true faith, and where by faith the word in the water-bath is received and taken hold of, a true regeneration of purification takes place in the washing of water by the word. Eph. 5:26.

Question 29. May not one really be regenerated, even before he is baptized, inasmuch as water-baptism, as you will not be able to deny, cannot impart true and genuine regeneration?

Answer. Adam was created in Paradise after the image of God. But when he was disobedient to his God, he lost all his divine beauty, and incurred on account of his disobedience, the curse and death. Thus a person may be regenerated to a considerable degree, before he is baptized in water. But unless he becomes more and more obedient and humble, he may easily lose again, what he had previously obtained. Hence the food of the new creature, for its sustenance and growth is true obedience to the Lord Jesus. Should he refuse to eat this meat, (so Necessary for the new creature, John 4: 34,) and eat the food of the serpent, which is disobedience, in manifold cunning and crafty excuses against the word, his fate will be the same as that of Adam in Paradise. Since, therefore, water-baptism is commanded by Christ, the regenerate man must submit to it in obedience, and fulfill this righteousness.

Question 30. Does not the true brotherhood of Christians, ground itself upon regeneration much more than upon water-baptism?

Answer. The true brotherhood of Christians has always been founded upon true faith and obedience to the Lord Jesus and his gospel. Hence the true brethren

of Christ could never refuse outward water-baptism, because they saw it in their first-born brother, who also commanded them so to do, and because he declared them only his brethren, who do the will of God. Matt. 12: 50.

Question 31. Are not such, who prove themselves as being regenerated indeed before God and men, to be deemed rightfully as brethren, although they are not baptized again or anew? See Matt. 12:49,50.

Answer. Those who prove their regeneration indeed before God and men, we hold as brethren; but such will not oppose themselves to water-baptism, but will suffer themselves to be baptized according to their faith and inward desire. For Christ verily acknowledged only those as his brethren that were his disciples, and had been baptized, as you will discover by examining closely Matt. 12:49,50.

Question 32. Can you declare before the face of Jesus Christ, the omniscient searcher of hearts and the judge of the quick and the dead, that you yourselves are all of one heart and of one soul?

Answer. This, God has not required, that we should at this time, be of one heart and one soul in a perfect state. Hence we cannot say that we are so in reality. But in will, we must be it, namely this far, that we labor together until we all come to the unity of the faith and fullness in Christ, as written in Ephes. 4: 11-13. No person can say that the church in Jerusalem were in perfection, and all of one accord. But in the beginning they were unitedly willing to follow Christ in renouncing their earthly all. However, they afterward differed in knowledge, as we may perceive in Acts 15:5, etc. We know that from this very church at Jerusalem there went out some, who taught differently from the apostles concerning circumcision, and that the apostles had a great deal of trouble in laboring for union. Hence it is remarkable that it should be required of us, in these dreadful times, when darkness and obscurity covers all nations. . . (continued)

Historical

ON THE HERESIES OF THE FIRST THREE CENTURIES

The great multitude of those heresies was not only reconcilable with the moderation of the primitive Church, but may, in some degree, have proceeded from it. For as the imperfection of human nature will not allow us to hope, under any circumstances, for perfect unanimity in religious opinion, so the NAMES of dissent will generally become more numerous as its expression is less discouraged. But as the differences of dissenters from each other are generally greater than their deviations from the Church, from which they branch out in all directions as from a common centre, so any lasting coalition is little to be apprehended, and least so, when no temporal authority is exerted to chastise, and by chastisement to multiply and unite them.

It would be tedious and unprofitable successfully to enumerate all the heresies and dissensions of the early Christians; and it is very difficult to classify them with accuracy; for several, which were distinct in their origin, arrived by different roads so nearly at the same conclusions, that they may there seem to be identified; while others are so obscure in their own nature, or from defects in our information, as to make it neither very certain nor perhaps very important to which class they most properly belong.

Mosheim distinguishes three classes of early heretics: 1. those who associated Christianity with Judaism, who were the Nazarenes and Ebionites; 2. those who engrafted some of its doctrines on the system of the oriental philosophy, among whom were accounted Elxai, Simon Magus, Menander, Saturninus, Cerdo, and Marcion, Basilides, Carpocrates, and Valentinus; 3. those who endeavored to explain certain of the Christian mysteries by the principles of the Grecian philosophy, among whom are placed Praxeas, Artemon, Theodotus, and others. It has been objected to this division, that it is not

supported by the authority of the ancient fathers, who, in no instance, derive the opinions which they combat from the oriental philosophy. Tertullian, indeed, expressly calls the philosophers the parents or "patriarchs of the heretics," but is is to the Grecian school that he intends to confine that charge, and especially to the sect of Pathagoras and Plato, against which he constantly alleges it. Other writers hold the same language, and Irenaeus goes so far as to derive the doctrine of the succession of AEons, promulgated by Valentinus, from the Greek Theogonies, not from the speculations of the eastern sages. From this circumstance we are at liberty to infer, either that the eastern philosophy had no share in the origin of the early heresies, or that those fathers were entirely unacquainted with its existence.

A different view is taken of this subject by Dr. Burton. He ascribes the rise of all the oldest heresies to the Gnostic philosophy. But at the same time under that comprehensive name, we understand him directly or indirectly to combine almost every form of philosophy which was professed throughout the whole extent of the eastern and western empire. The three sources which contributed to form this heterogeneous mixture, were, 1. the eastern doctrine of the two principles (called "dualism"); 2. the Jewish Cabala; 3. the Platonic philosophy: the last of these, under its various modifications, supplied the most abundant stream; and the point of their conflux and comixture is naturally supposed to have been that vast emporium of commerce and literature, Alexandria. In this city principally Gnosticism, such as it is here described, is believed to have been amalgamated into one substance, and hence distributed over the various provinces of the Roman Empire not very long before the birth of Christ.

We have no space to state the learned arguments by which that opinion is supported, nor those which might reasonably urged against it; but the fact is indisputable, that before the period of which we are treating, the theological speculations of the eastern philosophers had been received in Europe with favor and attention,

in so far that even the worship which was founded on them was in very common practice. But whether we shall still continue to distinguish the Grecian from the Oriental, as peculiarly the Gnostical philosophy, or whether we should employ the term Gnosticism to designate a single system formed from their union, is a question which is not necessary for us to discuss, since it is admitted that Gnosticism, in its more extended sense, embraced a multitude of ill-assorted opinions, impregnated more or less deeply with the character out of which they respectively rose.

For our own part, in the concise view which we are here enabled to present of the multifarious family of heresies, we shall rather be directed by their subject than by their supposed origin—by common character which runs through them, than by the source whence that character may have been derived. And with this intent, we shall FIRST mention those wherein some of the Christian doctrines were corrupted by association with that extended philosophical system which took its root in the vain inquiry respecting the origin of evil; SECONDLY, we shall notice those which laid the foundation of the great controversies respecting the Trinity and Incarnation, which broke out in succeeding ages; and, LASTLY, we shall mention one or two of those which appear to have been excited by mere individual enthusiasm or madness. In the meantime, we readily admit the imperfection of this division in the light of absolute distinction, since some of the opinions held by those whom we shall place in the second class, might be traced to the principles which will be treated in the first; and there is so much wildness in the ravings of certain in both those classes, that they might perhaps, without much error, be adjudged to the third. The mention of the Manichaeans we shall entirely defer until a later period in our history.

—Waddington's History Of The Church

Little things are little things, but faithfulness in little things is great.—Augustine

MY HAND IN THINE

I place my hand in THINE, O LORD,
I DARE not walk ALONE:
The night is growing chill and dark,
The future path unknown.

I NEED THY strong sustaining hand
To HOLD me on my way;
Without THY power to guard and guide
I'd surely go astray.

I place my hand in THINE, O Lord,
That hand ONCE PIERCED for me
When THOU didst bear MY load of sin
Upon Golgotha's Tree.

I want to KNOW THY presence Lord,
To feel THY touch divine,
To journey thru this Vale of Tears,
My hand FIRM clasped in THINE.

I want to catch THY constant smile;
To look into THY face;
Experiencing, EACH day, each HOUR,
Thy RICH, ABOUNDING, grace.

I want to scale the rugged hills,
Beneath THY watchful eyes;
To KNOW amid the stormy blasts
That THOU, O Lord, art nigh.

So, keep my hand FIRM clasped in THINE
Until I reach that Shore,
Where conflicts CEASE and sorrows END,
And Time shall be no more.

—Selected by Alma Garber, Ripon, Calif.

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THE PILGRIM

VOL. 8

MAY, 1961

NO. 5

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

Destruction's dangerous road
What multitudes pursue,
While that which leads the soul to God
Is known and sought by few.

Believers enter in
By Christ the living door,
But they who will not leave their sin
Must perish ever more.

If self must be denied
And sin forsaken quite,
They rather choose the way that's wide
And strive to think it right.

Encompassed by a throng
On numbers they depend,
They think so many can't be wrong
And miss a happy end.

But numbers are no mark
That men will right be found,
A few were saved in Noah's ark
While many millions drowned.

Obeys the gospel call
And enter while you may,
The flock of Christ remains still small
And none are safe but they.

— Selected by Sophia Baker

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

EXCEPT YE BE CONVERTED, AND BECOME AS LITTLE CHILDREN, YE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN. Matt. 18: 3.

VERILY I SAY UNTO YOU, WHOSOEVER SHALL NOT RECEIVE THE KINGDOM OF GOD AS A LITTLE CHILD SHALL IN NO WISE ENTER THEREIN. Luke. 18:17.

These words were spoken by Jesus to his disciples on an occasion of a dispute among them of who should be the greatest in the kingdom of heaven, and also when at the same time little children were brought to Jesus to have him bless them. Jesus always chose the proper occasion to preach his doctrine so that its meaning would be clear, and that we might make its proper application to our lives. It is a characteristic of Jesus' teaching that if he did not have an actual condition before him, he used a parable to illustrate his meaning. So on this occasion, when the disciples were striving about positions of greatness in the kingdom, it was an appropriate time to teach this great lesson of humility.

How startling to the natural senses of man, after all the effort to hurry through the days of innocent childhood, to take our place in the great competitive system of the world in thought and action, to be told that if we wish to become great we must become like a little child. We are born in an innocent state—perhaps very much as Adam and Eve were created—with the characteristics that are useful and needful in the kingdom of heaven. A little child is harmless and has love, purity and trust and the ability to be happy. It is the embodiment of peace and love, and it can also praise God in a perfect manner; for Jesus said that it is written, "Out of the mouth of babes and sucklings thou hast perfected praise." In the prophet Isaiah's

description of the eternal kingdom of peace, it is said, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together; AND A LITTLE CHILD SHALL LEAD THEM."

How contrary, then, to the concept and ambitions of the natural man, in his efforts to excell in knowledge and ability, to have to come face to face with this reality that in order to have a part in the kingdom of heaven, all of this human esteemed effort and purpose to become great is of no avail at all in the sight of God. And have to arrive with the apostle Paul at the place where we must count it all loss "for the excellency of the knowledge of Christ Jesus."

What! with all our great schools and the effort to learn and to know? and not have the knowledge of God and Christ. The children soon grow out of childhood and innocence and are put into the educative institutions to learn the ways of the world so that they may become good citizens of a world system that is opposed to the knowledge of Christ, and that must sometime go down to destruction. We know that the schools do not teach humbleness of mind, nor meekness, nor the fear of God, nor faith in God and his coming kingdom and Christ the King, which the Apostle says, "none of the princes of this world knew: for had they known it (the wisdom of God) they would not have crucified the Lord of Glory."

Can any one hate a little child? But there are many things in our grown-up natures which are not lovely. Asperation, and ambition to become great and exercise lordship, the knowledge of good and evil, doubt, hatred, fear, dissatisfaction, and sin; all come after we leave childhood. Is it possible that all the years we spend and all the efforts to make ourselves what we want to be after we leave childhood, may be spent in vain? It is possible and will be a fact if we do not accept this doctrine of the Lord Jesus Christ. It simply means that when we want to serve Christ and have a part in his kingdom, which is a kingdom of love and peace, we must be converted

(changed) and become like a little child again; willing to be re-taught the true values and essence of life; abandon every goal that will not be a part of or useful in the eternal kingdom of God.

Our text indicates that some will not be able to enter, for it says, "they shall in no wise enter therein." Jesus said to Nicodemus, "Except a man be born again (which would mean to start a new life) he can not see the kingdom of God." And again, "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter, and shall not be able."

Who, if they should know their best interest, would not want a part in the kingdom of heaven? since the kingdoms of the earth have all failed thus far to bring the peace and happiness to man for which he was created. The great kingdoms which Daniel saw, Babylon, Persia and Greece, are known now only in history books. And the fourth, which was Rome, is now but a symbol. Daniel beheld until the dominion of all these kingdoms were taken away; "till the thrones were cast down and the Ancient of days did sit. . . even till the beast was slain, and his body destroyed, and given to the burning flame . . . and behold, one like the Son of man came with the clouds of heaven . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever . . . but the judgement shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

All these things were seen by Daniel in a vision, and witness to the finalty and fall of all earthly kingdoms, and the rise and perpetuity of the kingdom of the God of heaven. For, "In the days of those kings

shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Daniel saw the kingdom. Isaiah saw the King, a mighty, wonderful, gracious, eternal King. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." "Behold a King shall reign in righteousness, and princes shall rule in judgment." "Thine eye shall see the King in his beauty: they shall behold the land that is very far off." Jeremiah says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

These are some of the visions and songs of the prophets of God which they saw and sang of the glorious coming King and Kingdom. So the Old Testament closes with visions and prophecies of the everlasting kingdom, and the New Testament opens with the birth of the great King; with the voice of one crying in the wilderness, saying, "Repent, for the kingdom of heaven is at hand." After Jesus was baptized he began to preach and say, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." When he sent forth the twelve, he commanded them to preach, "The kingdom of heaven is at hand. Also the seventy were commanded to preach the same message as the twelve. And after the day of Pentecost the apostle all preached the gospel of the kingdom, and the glorious return of the King to earth in glory.

Jesus appeared in glory on the mount of transfiguration. John saw him in visions on Patmos leading the armies of heaven in triumphant victory over the Beast

and Satan and the false prophet. And he had on his vesture and on his thigh a name written, "KING OF KINGS, AND LORD OF LORDS."

What wonderful things are written and foretold of the glorious kingdom to come, and the great and mighty King. Jesus himself has said he will come again "in the glory of the Father, and in his own glory, and in the glory of the holy angels." None who believe this will want to miss the glory and peace and happiness of that kingdom. So let us take his Word, and receive it as a little child, that we may enter therein.— D.F.W.

WHY WE MUST SUFFER?

There are five explanations as to why we suffer. (Note: the word "suffer," as it is used here, takes in more ground than just illness or physical suffering.) These five explanations do not contradict each other. They are not just so many THEORIES to be weighed and balanced against each other. Each of them has its own measure of truth. FIRST, WE ALL SUFFER THE NATURAL SHOCKS AND BATTERINGS OF HUMAN EXPERIENCE. No one—saint or pagan—is exempt. We are subject to the operation of natural laws. Even though a man be fully dedicated to God, he will fall to his death if he accidentally stumbles off a high cliff. Being children of God does not protect us from the law of gravity—or from the laws that govern diseases. SECOND, WE ARE ALL INFLUENCED FOR ILL IN ONE WAY OR ANOTHER BY THE CLEVERNESS OF SATAN. All of us have fallen short of the glory of God, and to the extent that we have sinned, we have paid (or are paying) penalties of one type or another (in body, mind, emotions, sensual sensitivity, personality radiance, personal influence or whatever). Sin (even fully forgiven sin) always leaves a mark. Furthermore, we are adversely affected by the sins of others, even though God allows nothing to come upon His true children save what is PERMITTED by the complex workings of His holy will. THIRD, WE SUFFER BECAUSE OF OUR OWN FAULTS. This is reflected in I Pet. 2:20 where we are

told that it bestows no credit upon us to be patient when we get pushed around for our own mistakes. **FOURTH, WE SUFFER BECAUSE OF THE CHASTISEMENT OF OUR HEAVENLY FATHER.** "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:5b, 6, 11). In I Pet. 5:10 we read, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." In the upper room, Jesus told His disciples that the Father "repeatedly prunes every branch that continues to bear fruit, to make it bear more" (John 15:2, Williams). Paul was given "a thorn in the flesh," and although he pleaded three times for its removal, was told to keep it in order that he might be a more effective servant of Christ. II Cor. 12:7-10. **FIFTH, WE SUFFER BECAUSE OF THE EFFECT OF THE GOSPEL ON THE INSINCERE.** They see Christian men who have superior character, feel inferior. This was the inner, hidden, irrational, unconscious operation of mind and personality that drove Cain to murder his brother Abel. "And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12). This terrible psychology will be in operation until the end of time. We are sheep among wolves.— Herald Youth Bible Studies

THE STATE OF RIGHTEOUSNESS AND PERFECTION

It is certainly impossible to ascertain what is wrong, on any moral subject, unless we have before us the standard of right.

The mind must certainly be acquainted with the rule of right, before it can reasonably pronounce anything wrong; "for by the law is the knowledge of sin."

—Charles G. Finney

THE VISION OF GOD

Irenaeus, an early church father, left us this quotation, "THE GLORY OF GOD IS A LIVING MAN: AND THE LIFE OF MAN IS A VISION OF GOD." These words describe a cycle of living which is worth consideration. In order to live to the glory of God we need to receive a vision of God. The glory of God is best seen through the redeemed man, but this glory cannot be worked out in man unless man comes in contact with God. In the quotation from Irenaeus the phrase "living man" must be interpreted as man who is living in obedience to God. Obedience which does not spring from a vision of God will bring no glory to God. A vision of God which does not work itself out in the life of man is likewise of no glory to God. The cycle or rhythm of life which is necessary is composed of a vision of God followed by obedience to God. Both parts of the cycle are necessary. The vision of God without obedience develops into religious formalism. Obedience without the vision of God develops into legalism.

My study of the book of Leviticus has been a blessing to me as an illustration of the cycle of worship and obedience. In the religion of Israel access to God, where man received a vision of God, was provided by sacrifices. This aspect of the believer's life is discussed with all its detail in the first part of Leviticus. After the vision of God the people of God were expected to go and live the life of holiness before God. The detail of the life of holiness is discussed in the last part of the book of Leviticus. The people of God are to distinguish between the clean and the unclean, the holy and the unholy. Only as they do this can they bring glory to God.

We as Christians say that all of life is sacred. In a sense this is true, but in practice man can never make all of life sacred. The world is too much with us. We become contaminated with sin and the attempt to make all of life sacred ends by making the sacred secular, the holy is brought down to the commonness of man. We

are men and not God. As men we need special times of worship when the vision of God is renewed. The book of Leviticus points out the cycle of seasons when Israel received the vision of God. As Christians today we also need the cycle of the week, the month, the year in which are special days to help us receive the vision of God. We need the special times of worship. We need the mountain top experiences but we must remember to come down and live out the life of holiness before our fellow men. The vision of God is to sharpen our perception of what is holy. In the daily life our perception grows dull. Without the vision of God we would be unable to distinguish between clean and unclean.

The tenth chapter of Leviticus contains an illustration of two priests who offered unholy fire before the Lord. We remember Nadab and Abihu for the blunder they committed and we read that they died before the Lord. We need to take care lest in our vision of God, in our worship experiences we do not force the unclean and strange upon God. We come to God in worship as men, men who are willing to listen to God, men who are open to learn from God what is clean and what is unclean. We can cause our own spiritual death by offering to God the strange gift of an unclean life. Our lives will become unclean if we always live on the level of men and never take time to draw near to God. After the untimely death of Nadab and Abihu the Lord spoke with these words: "I will show myself holy among those who are near me, and before all the people I will be glorified."

—College Monthly.

THE FUNCTION OF FAITH

I saw that the requirement to believe in the Son of God was reasonable, because the testimony given was sufficient to produce faith in the sinner, and the invitation and encouragement of the Gospel were sufficient, if believed, to lead him to the Saviour, for the promised Spirit, salvation, and eternal life.

—The Pilgrim Church

THE MIRACLE OF PENTECOST

Next to the incarnation, death and resurrection of the Son of God, the outpouring of the Holy Ghost and the birth of the church is the most momentous fact in history. Itself a miracle, it could only enter the world with a retinue of miraculous appearances. Yet it daily reappears, on a smaller scale, in every individual regeneration, and will thus be perpetually repeated, till humanity shall be transformed into the image of Christ and united with God. For we have here not an isolated and transient occurrence, but the generative beginning of a vast series of workings and manifestations of God in history; the fountain of a river of life, which flows with unbroken current, through all time, till it merge in eternity. The Holy Ghost had thus far only temporarily and sporadically visited the world, to enlighten certain specially favored individuals, the bearers of the Old Testament revelation. Now he took up his permanent abode upon earth, to reside and work in the community of believers, as the principle of divine light and life, to apply more and more deeply and extensively to the souls of men the redemption objectively wrought by Christ. The relation of the Holy Ghost to the Son is like that of the Son to the Father. The Holy Spirit reveals and glorifies the Son in the church. "No man can say that Jesus is the Lord but by the Holy Ghost," (I Cor. 12:3). Our Lord had expressly connected the bestowment of the Spirit of truth on his people, as their permanent possession, with his ascension to the Father. "It is expedient for you that I go away; for if I go not away, the Comforter (Helper) will not come unto you: but if I depart I will send him unto you." This mission of the Holy Ghost was the burden of Christ's parting discourses before his death, as well as of his last words to his disciples at his ascension (Acts 1:8), when he also directed them to tarry in Jerusalem till the promise should be fulfilled, and they should be baptized with the Holy Ghost (v. 4,5). For "out of Zion, the perfec-

tion of beauty, God hath shined," (Ps. 50:2). "Out of Zion," as predicted in Isa. 2:3 should "go forth the law, and the word of the Lord from Jerusalem."

That this great fact, which, in the highest sense, forms an epoch, might be known at once to all the world, God had chosen as the time of its occurrence one of the great feasts of the Israelites, and, indeed, the very one, which bore a typical relation to the founding of the Christian church, like that of the Passover to the death and resurrection of Christ. Pentecost fell on the fiftieth day after the day following the Paschal sabbath (Lev. 23:15 sq.), and was therefore reckoned, according to the common acceptation, from the 16th of Nisan, when the corn-harvest began (Lev. 23:11. Deut. 16:9). It had, with the Jews, a twofold import, physical and historical. It was, first, a festival of thanksgiving for the first-fruits of the harvest, which had been gathered during the preceding seven weeks. Hence it is called in the Old Testament the FEAST OF WEEKS, or the FEAST OF HARVEST. At the same time, according to the old Rabbinical tradition, this feast had reference to the founding of the theocracy, the giving of the law on Mt. Sinai, which occurred at this time of the year, seven weeks after the exodus from Egypt. According to Jewish tradition, the giving of the law was on the 6th of the third month, Sivan, and thus exactly on the fiftieth day after the 16th of Nisan (comp. Ex. 19:1). This feast was accordingly called also the feast of THE JOY OF THE LAW. In both these views the day was strikingly suitable for the first Christian Pentecost, in which the Old Testament types were to find their glorious fulfillment. Then were gathered into the garner of the church the first-fruits of the Christian faith, the ripe harvest, as it were, of the Jewish people. Then was founded the fellowship of the new covenant, and that no longer merely for one nation and a few centuries, but for all mankind and forever. Then God wrote the law of the life-giving Spirit upon the hearts of men, as formerly he had written the law of the letter, which killeth, on the tables of stone.

The narrative of this momentous event is given,

though very briefly, in the second chapter of Acts. On the Pentecost after the resurrection of the Lord, in the year 30 of our era, on a Sunday, the apostles and other followers of Jesus, to the number of a hundred and twenty, ten times twelve (comp. Acts 1:15), were assembled with one accord for devotion in their accustomed place, most probably an apartment of the temple, perhaps Solomon's porch (comp. 3:11. 5:12). During the first hour of prayer, about 9 o'clock in the morning; unusual signs announced the fulfillment of the Saviour's solemn promise, for which they had anxiously waited and fervently prayed—the outpouring of the Spirit and the beginning of a new moral creation. As, through the mysterious sympathy between the physical and the moral worlds, the great epochs of history are usually preceded or accompanied by extraordinary phenomena in nature; as, for example, the promulgation of the divine law on Sinai was solemnly announced by "thunders and lightnings and the voice of the trumpet exceeding loud," (comp. Ex. 19:16 sqq.); so was it here; and the disciples recognized in the sensible form, under which God now revealed himself to them, a fit emblem of what was taking place in the spiritual world. A sound from heaven; as of rushing wind suddenly filled the quiet house of prayer; a precursor, announcing the approach of the supernatural power of God. The Holy Spirit, who had once brooded over the chaos of the material world, as the creative, animating breath of God, now, in a higher form, as the Spirit of the glorified Redeemer, with all the fulness of his theanthropic life; as the principle of the new moral and religious creation; as the Spirit of faith and love, of truth and holiness; descended upon the worshippers, and rested upon them in the form of cloven tongues, like as of fire. Wind and fire are here plainly symbolical of the purifying, enlightening, and enlivening power of God; the sacramental channels, as it were, of the promised baptism with the Holy Ghost and with fire. (Matt. 3:11); and, at the same time, prophetic of the lofty inspiration of the messengers of the faith, and of the life-giving nature of their future labors. These

heavenly tokens, moreover, were probably visible only to the inward eyes of the believers, like the effulgence of the opened heavens at the baptism of Christ and the death of Stephen.

Through these significant symbolical channels were the hundred and twenty disciples, and especially the apostles, "FILLED WITH THE HOLY GHOST," (Act 2:4). This phrase, which must be understood in its full New Testament sense, describes the proper essence and the main feature of the Pentecostal miracle. The disciples were not merely enlightened in the ordinary sense, but transferred into a new, supernatural sphere of life, into the centre of Christian truth and holiness, and transformed into organs of the Holy Ghost, according to the Lord's prediction: "The Spirit of truth shall testify of me, and ye also shall bear witness," (Jno. 15:26,27). "It is not ye that speak, but the Spirit of your Father which speaketh in you," (Matt. 10:20). At this moment was performed the proper act of INSPIRATION, which forms, in some degree, the continuation, in the apostles, of the incarnation of the Word. Inspiration is as much a practical as a theoretical process. It is a communication as well of life, as of the knowledge of Christ, and affects not only the subsequent WRITINGS of the apostles and evangelists, but also all their ORAL instructions. Henceforth they always spoke, wrote, and acted, out of the fulness of the Spirit. He was the pervading and controlling principle of their entire moral and religious being. This supernatural equipment was their solemn ORDINATION and INAUGURATION to the apostolic office.

The first effects of this miracle were in perfect keeping with such a creative beginning, and with its vast significance for the future. Among them we must distinguish (1) the SPEAKING WITH TONGUES, or the utterance of the new life in a new form of prayer and praise; (2) the TESTIMONY of the apostles concerning Christ, given in intelligible language to the assembled multitude, which, at this hour of service, was at any rate on its way to the temple, and which was the more attracted thither by the rushing sound and the speaking with

tongues; (3) the RESULT OF THIS PREACHING, the conversion and baptism of the three thousand Israelites. The speaking with tongues here makes its first appearance, and the obscurity of the subject demands for it a more extended consideration.

—Philip Schaff, 1868

OBITUARY

JOSEPH WINGER, son of Abraham Winger and Catherine Snider, was born at Edgeley, Ont. Feb. 21, 1878, passed from labour to reward in the Queen Elizabeth Hospital, March 19, 1961, aged 83 years and 26 days.

On November 25, 1902, he was united in marriage to Susannah Baker, who preceded him in death May 7, 1942.

He is survived by one half brother, Samuel Winger, with whom he spent the last ten years of his life, and a half sister, Elizabeth Hercher, one sister-in-law, Sophia Baker, as well as nieces and nephews.

He was baptized to the Old Brethren Church September 26, 1943, to which cause he laboured the remainder of his days.

Suffering a severe stroke, he was taken to the hospital on January 4, 1961 in a semi-conscious condition, and remained so until the end.

Funeral services were held in the Cober Church, in Vaughan Township, Ontario, on Wednesday, March 22, at 3 P.M. The church was filled as friends and relatives gathered to pay their last respects to one who had lived all his life in the community.

Alvin Winger, of Gormley, Ont. opened the service with the hymn "Shall we gather at the river," and read Psalms 71. Daniel Skiles, of Rossville, Ind. followed with the hymn "Rock of Ages, cleft for me," and based his sermon on the text "II Timothy, 2-15." Elmer Brovont, also of Rossville, Ind. concluded using the hymn "Asleep in Jesus, Blessed sleep." The solemn service was continued at the grave with use of the hymn "Farewell, vain world, I'm going home."

Interment was in adjoining cemetery.

—Amos Baker

GROUND-SEARCHING QUESTIONS AND ANSWERS
TO THE BAPTISTS (BRETHREN) AT SCHWARTZENAU, 1713.

Question 33. Do you not regard your church as superior to all other Baptists of this or former times; and if so, in what respect and why?

Answer. That we do esteem our church better, than those now decayed Baptists, whom we know and are acquainted with, is true, and it is for this reason, because they have fallen away in life and doctrine, and departed far from the old Baptist's life and doctrine, which even many among themselves see and acknowledge. For former Baptists we cannot answer, since we did not know them in their lives. But we are entirely united in what concerns their doctrine, with those, who taught nothing contrary to the gospel.

Question 34. With what propriety do they hold, that their newly established church, baptism, excommunication, etc., agreed with the practices of the apostles, since they cannot prove a similarity neither in divine calling, nor gifts, nor results?

Answer. With regard to the power of performing miracles, we consider ourselves still as much inferior to, and as unworthy of any comparison with the apostles. Concerning the doctrine and the mind, we must pray God to make us resemble the mind of the apostles, and even his Son Jesus.

Question 35. Can your teachers and elders bring the testimony of their conscience before God, and say that the Holy Ghost has made them overseers in their churches, to feed them as the church of God; and do they possess the spiritual gifts required II Cor. 6, etc.

Answer. Before God they must be able to bring it, or else they are no true shepherds. But if men do not believe it, that must not disturb or grieve them; on the contrary, they should rather rejoice, if their names are cast out as evil. Luke 6:22.

Question 36. Must they not on the testimony of their consciences before God confess, that many of them were much more loving, meek and humble, etc., before their baptism than afterwards?

Answer. To this we say, No; unless you allude to those who like dry branches were cut off or unless you mean that feigned love, by which people deceive one another, for the sake of bread or favor, and where sin and error is not rebuked, but where it is said, leave me alone in my own self-will, opinion and doing, and I will let thee alone likewise; we will love one another, and be brethren." If such is the meaning, we confess, that it is true; and that, alas! we have but too long stood in such pernicious hypocritical love, and have yet to learn it, which hates and reproves evil and wickedness.

Question 37. Have they not begun and continued until now, their new baptism with a great deal of uncertainty and mutability, and shown the same also in other things, having for instance, at one time rejected the marriage-state, and at another approved it again; sometimes desisted from labor, and then again took it up?

Answer. The baptism of the Lord Jesus, according to his commandment we have commenced in great assurance of faith, and to this day our God has sustained and confirmed us therein, under much opposition, through his grace, and we can say with great confidence, those who believe are to be baptized. That we however, after baptism, had difficulties to overcome concerning marriage, labor and many other points, is true; for before our baptism, while we were yet among the Pietists, we were not otherwise taught by those, who were deemed as great saints. Hence we had much contention, until we gave up our imbibed errors.

Question 38. Whereby then may we know the undoubted divinity of you new church, before all others in the whole world?

Answer. We have indeed no new church, nor any new

laws; but in simplicity and true faith, we desire to remain with the old church, which Christ instituted through his blood, and to follow the commandment which was from the beginning. And we demand not at all, that an undoubted divinity should be acknowledged in our church, but we desire that such an undoubted divinity might be known in Christ himself and the church at Jerusalem. Should this be perceived, and the divinity of the doctrine, words, and commandments, which they had, then it can be seen, whether a church has that same divine doctrine, and if this is known, we think it is to be sufficient to prefer that church before all other churches in the world, if like a faithful wife, she is obedient to her husband, Christ, in all his commandments, and labors to become still more so. But whosoever has not known Christ in the divinity of his commandments, would undoubtedly not acknowledge his church, if even the twelve apostles should be there serving as bishops and teachers.

Question 39. Whether they themselves were assured, and had received already the immovable assurance of the same in the divine trials as by fire, that God himself also acknowledges and own them, and would have them acknowledged; and how would they undertake to prove this and make it credible?

Answer. Truly, the assurance must be before God, as Paul described it. Rom. 5. "Therefore being justified by faith, we have peace with God, though our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." But this assurance is no longer promised even to the apostles by the Lord Jesus, John 15:7, then they would abide in him, and his words abide in them. Then they would be his true disciples, and they should ask what they will, and it should be done unto them. And so it is: He that is faithful in the doctrine of Jesus to the end, shall be saved.

Question 40. Do you expect better success than that which followed earlier anabaptists? And why and

with what assurance can you hope to receive the blessing of an impartial God, who despises self-exaltation?

Answer. If we abide in the doctrine of the New Testament, then we may, indeed, hope for this one result, namely, the end of our faith shall be everlasting life; and for the light afflictions of this life shall inherit a crown of everlasting joy. of our successors, however, we can say nothing. According to their faith and works shall be their success. We will say, however, that the influences of the early Baptists were much better and more creditable to their religious profession than that of L—— or C—— or C—— N, whose influence had too much of the sensual and too much of the fleshly mind. Even the Jews and the Turks were astonished at the ungodly conduct of their followers. They could not destroy life rapidly enough by persecuting God's people with the gallows, and the wheel, and the rack; but they voluntarily entered the army and killed their fellowmen, and in many cases their own brethren, by the thousands; and all this is the fruit of your infant baptism. One will not find Tunkers going to war, and very few in prison or on the gallows, as penalty for crime. They are generally in favor of peace. One may safely abide under their roofs without fear of being robbed or murdered. Indeed, it would be a blessing to society if the world were full of those despised Tunkers. Their influence is also better than that of the Pietists who made a misstep only a few years after they had cut loose from the great Babel. Many of them soon voluntarily returned; from which may the Good Lord mercifully preserve all Baptists, so that their success may be as intimated above, of peace and joy.

CONCLUDING REMARKS

These are the most important questions, dear friends, which we deemed necessary to lay before you at this

time concerning your new baptism and church, as much for your own sakes as for the sake of others. On which you will now reflect, and make your united, plain and candid declarations, together with your reasons assigned, in such a manner as you may be willing to render an account of before the face of Jesus Christ and all his holy angels, and the elect, without contradiction from his Holy Spirit in your own consciences and those of others, in the great day when this weighty matter or work which you have commenced will be strictly scrutinized.

Beloved Friends:

Upon your request and sharp questions, which you have proposed unto us in these forty points, we have tried to answer in love upon every point according to our faith and good conscience before that God, who out of love sent his Son into the world to that end, that we should hear him, believe him, and by faith in him have life everlasting. Now if you also regard your own welfare and salvation, then hasten and bow also your neck under the scepter of this great king; believe, that his doctrine is true, and his baptism wholesome and blessed for poor sinners. Say not, what good will water do me? and do not try to comfort yourselves with your infant baptism, which has been brought into the world contrary to the word of God. Else this simple testimony (given out upon urging request by the Baptists in Schwartzenu) must be a testimony together with your own conscience, at the great judgment day of the Lord Jesus, who will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Now to the Lamb that was slain, who alone has power and dominion in heaven and on earth, to him be glory, honor and praises for ever and ever. Amen. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him," etc. Amen.— July, 1713.

—THE END—

Historical

ON THE HERESIES OF THE FIRST THREE CENTURIES

The Oriental philosophy, which is commonly confounded with Gnosticism, proceeded from the hopeless inquiry into the nature and origin of evil. Convinced that this could not possibly be ascribed to the divine agency, the speculators embraced what appeared to be the only alternative, and attributed it to matter; and matter must of consequence be eternal. And then, when they proceeded to consider the various forms of matter, senseless and animal, exhibited in the visible world, and their seeming imperfections, they found it impossible to account for so many modifications of evil, except by the supposed agency of some being, superior indeed to man, but subordinate to the Author of all good. At this point ceased the uniformity of the fanciful theory, and it branched off into inquiries like the following: What WAS this mighty, though inferior, being?—of what origin, power, attributes?—one and alone, or assisted or served by others, equal or inferior?

All these points were disputed; all however agreed as to the independent existence of the two principles, good and evil; and nearly all that the latter was the Creator of the world. Such were the philosophical notions of these persons; and such was their attachment to them, that even when they became persuaded of the divine mission of Christ, they were unwilling entirely to sacrifice them, but rather strove to associate them with the doctrines and engraft them on the history of the Bible. The first consequence of so perverse a misapplication of human reason was this—the monstrous conclusion that the God of the Jews was the evil principle, and that Jesus Christ was sent down by the good principle to put an end to his reign on earth; that the former was the God of the Old, and the latter that of the New Testament. At this point the philosophy of the Gnostics

ended, and their heresy began; and the errors which we have mentioned, speedily led them into others: after rejecting—such was the necessary consequence of their opinions—the inspiration and authority of the Old Testament, they applied themselves to the misrepresentation of the New. They denied the humanity of Christ, asserting that he came not in the flesh; that he suffered not, that he died not; that what seemed to be material in his natures was a fantastic, incorporeal substance. The same principles obliged them also to dispute the resurrection of the body, a substance too gross for an eternal destiny. This opinion again variously affected their moral practice; for while there were undoubtedly some who mortified the sensual portion of our nature, for the greater perfection of the soul, there are also said to have been others, of more violent enthusiasm or fiery temperament, who permitted every license of impurity to that which lay so far beneath consideration and respect. It is chiefly to the Gnostic heretics of Egypt (who were distinguished from their brethren by greater wildness in their speculations) that these excesses are attributed; we cannot now determine how truly. But on the other hand it is just to mention that, in professing the Christian name, those heretics did not always shrink from the dangers which surrounded it; and we have evidence that many among them encountered persecution with the same courage which distinguished their brethren of the Church, and endured it with the same unbending constancy.

Among the Gnostic heretics (thus we shall continue to denominate those who associated, however variously and diversely, the Eastern or Persian system with some belief in Christ) it is usual to account the followers of Simon Magus, the first corrupter of the Christian doctrine, these are said to have been numerous, especially at Rome; and the celebrity of their master has been considerably increased by an error of Justin Martyr, repeated by several of the fathers, who mistook a statue inscribed to Semo, a Sabine deity, for a proof of the deification of that heresiarch. Nicolas, one of the seven deacons mentioned in the Acts, is asserted to

have misled the sect called Nicolaitians; Menander, the Pupil of Simon, perpetuated his teacher's errors, and through him they were transmitted to Saturninus, who disseminated them in the Asiatic, and the Basilides, who may have introduced them into the Egyptians school. In this prolific soil, equally favorable to the growth of evil and of good, they became among the gross disciples of Carpocrates, the principle of deliberate immorality, while they received from the ingenuity of Valentinus such refinement, as to call on that writer the particular attention both of Irenaeus and Tertullian. Cerdo, and after him Marcion, the most distinguished among the heretics of his day, introduced the same delusion, with certain variations, into Rome during the reign of Antoninus Pius. Here the doctrines were immediately disclaimed by the prelates of that Church, and confuted by the ablest Christian writer, Justin Martyr. They were afterwards made the subject of a separate treatise by Tertullian. It has been inferred from the discovery of some Gnostic medals in France that the heresy was at one time generally disseminated in the western provinces. But this fact, liable as it is to some dispute, is not sufficient to counterbalance the silence of history confirmed by the certainty of the early disappearance of the sect. In the mean time we do not dispute that the PHILOSOPHY of the Gnostics had some prevalence throughout that part of the empire during the first and second centuries, but it was not until the end of the second that Christianity can be said to have made any progress there.

Soon afterwards, in the year 172, Tatian, a man of some learning, and a disciple of Justin Martyr, built on the basis of Gnosticism the heresy of the Encratites. These sectarians professed the simplest principles of the monastic life, meditation and bodily austerity. It may be said, perhaps, that under the names of Essenes and Therapeutae such enthusiasts existed in the very earliest age of Christianity, .

--Waddington's History Of The Church

ARE YOU LONELY?

Are you lonely, very lonely?
There was One more lonely still,
Jesus Christ, the man of sorrows,
As He did His Father's will.

He was lonely in the city,
He was lonely in the crowd,
For He found no eye to pity,
And His heart in grief was bowed.

Are you weary, often weary?
There was One more weary still,
As He trod His earthly journey,
On His way to Calvary's hill.

He was weary in the night time,
For He had no place to rest,
As He spent the hours of darkness,
Praying on the mountain crest.

Are you laden, heavy laden?
There was One more laden still,
He can bear your sin and sorrow,
And your heart with comfort fill.

For He took the sorest burden,
That has ever yet been borne,
And He died beneath that burden,
When He wore the crown of thornes.

Are you eager, very eager?
There is One more eager still.
For the long expected moment
When His Word He will fulfill.

For the heart that loves so truly,
Never can be satisfied
Till around Himself he gathers
All the souls for whom He died.
—Selected

THE HISTORY OF

THE CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES

VOLUME I
FROM THE FIRST SETTLEMENT
TO THE YEAR 1780

BY
JOHN H. COLEMAN
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THE PILGRIM

VOL. 8

JUNE - JULY, 1961

NOS. 6-7

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

JUDGMENT

It isn't how long you live that counts,
Or the money they say you are worth;
It isn't how handsome or pretty you are.
Or how great is your height or your girth;
It isn't the reputation you have,
Or how good you may feel, or how blue;
The judge of your life is the Lord of the earth—
And the question is, "What did you do?"

Did you love your creator with all your mind?
Or did you ignore His Word?
Did you keep the commandments of Jesus Christ?
Or neglect to do what you heard?
Did you love your neighbor in words and deeds,
Helping the sick and the poor?
Or must you repent on the day of the Lord
And wish you had done so before?

You can't keep on living forever, you know,
In your temple of water and dust.
And the things you possess are not truly your own
When you leave them to moths and to rust.
The worth of a man is the treasure he has
Of things that he gave away;
For the Lord will reward us for things we have done
On that final Judgment Day.

—Selected

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

HOW ABOUT JACOB?

It has become almost a habit for preachers and writers, in an over-excited zeal to demonstrate how God some times takes a sinner and makes him over into a different person, meet for His own use in saving souls, to cite Jacob for an example. And then in order to add color and drama to the story, they heap upon him all manner of accusations and epithets calling him a "crook" a "cheater," "thief" and "liar."

I have on my desk a religious magazine in which is an article entitled, "AND JACOB WAS LEFT ALONE," in which is the following statement:

Yes, Jacob was left alone . . . He was alone with his memories— memories of his former home in Beersheba, of his aged father, of his own deceit and lies, and of his terribly stricken brother. He was alone with himself.

At long last, he was about to face the truth about himself— that he was a liar, a shady operator, and a crook. . . . His wits had always taken care of him pretty well, but here was something that with all his cleverness he didn't feel able to handle. He had "made his way" in Laben's country with people who hadn't known him. Now he was coming home to people who DID know him. Yes, Jacob was alone— alone with the night, his memories, himself, and a situation too big for him to handle. Last of all, he was alone with God.

These accusations are typical and almost identical to those repeatedly hurled against Jacob from both the pulpit and by the printed page. But where do men get the authority to make such accusations against one of God's elect? "Who shall lay anything to the charge of God's elect?" In not one of the many Scriptural references regarding Jacob and Esau did God accuse Jacob or rebuke him. Neither did his father Isaac rebuke him.

Some of the above statements are true and valid, but the inferences and insinuations in them are wholly without Biblical authority. Jacob WAS "alone", and perhaps he did have memories of his former home

and of his "terribly stricken" brother. And every thing indicates that he felt he was in a situation "to big for him to handle." But it was not the first time he had been in such a situation, and there is nothing in the whole story about him to indicate that he ever depended on his "wit" or "cleverness" to take care of him. His history is one of a man who was elected of God before he was born and destined to be the progenitor of God's people on earth in an age when the nations of the earth knew not God. Jacob knew God and listened to him and leaned on him for guidance and protection all his life. At no place in the narrative is it ever indicated that he was self-willed. When his mother gave him instructions what to do, he protested that he might "seem" to his father as a deceiver and incur a curse instead of a blessing, but when she urged him on with almost frantic assurance that there would be no curse, he obeyed her. She was so sure that it was the only course under the circumstances that she was willing to say if there should be any curse it should be upon her. Thus the plot was not Jacob's, but his mother's. She was sure there would be no curse, and there was none.

It should be remembered that Rebecca was the mother of both Jacob and Esau, that their conception was the Lord's answer to the entreaty of their father Isaac for an heir to the blessing promised to his father Abraham. But something unusual took place regarding these twins before they were born. It is said that they struggled within her, and this was in a way that troubled her. And so she went to the Lord about it, and God told her what was taking place and what should be done about it. She was told that "two nations" were within her, and "two manner of people" would be separated from her, and the one people should be stronger than the other, "and the elder shall serve the younger."

Indeed there were "two manner of people." They were very different physically, and it also developed that they were very different spiritually. God knew that Esau was not a proper person to be the father of the people that were to be heirs of his promises. And he

also knew that he would be the firstborn. Therefore he instructed their mother regarding the birthright and the blessing, which was that it was God's election that Jacob, who was the younger, should have the dominion over Esau, which was included in the blessing. The apostle Paul cites this in the ninth chapter of Romans for a precedent and example of God's prerogative in election: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth; it was said unto her, The elder shall serve the younger."

In view of this ELECTION and Word of God, it appears that it was Isaac who erred in his intention to bless Esau. The fact that God gave this decree direct to Rebecca explains why she was so insistant upon Jacob to obey her, and why she had no fear of receiving any curse. The blessing did not belong to Esau because it was given to Jacob before they were born. And because Jacob evidently knew this, he could well insist on Esau transferring the birthright to him legally so that there would be no trouble or confusion about it when the time came to receive the blessing.

It seems reasonable to assume that Isaac knew what God had decreed concerning them. We have to wonder if his reason for "loving" Esau was a valid one, for in Gen. 25: 28 it is said, "And Isaac loved Esau, because he did eat of his venison." It is quite remarkable that Esau sold his birthright for his favorite mess of pottage. (One writer has suggested that this was not the first time that Esau had begged Jacob to feed him when he was unsuccessful in his hunting, for he said Give me of that "same" red pottage.) And Isaac asked Esau to bring him his favorite mess of savory meat so that he could feast on it and bless him.

It appears that Isaac did not intend to carry out God's decree regarding the blessing, and Esau intended to get a blessing which he never did have a right to in fact. And the birthright which he thought was his, he had willingly sold, because the Scripture says, Thus

he despised his birthright. Although Esau charged Jacob with "taking away" HIS blessing, it was not true. The only valid question that could be raised was the method that was used to obtain it. But when we take into consideration the fact that the father, who had it in his power to pronounce the blessing, was old, and his heart had been won by the elder son through his appetite for savory meat, so that for some reason he intended to ignore God's decree and Jacob's legal possession of the birthright, and Esau knowing full well that he had counted it valueless and willingly sold it, still intended to obtain the blessing; and further that it was to Rebecca that God had spoken the the decree, then it appears that she did what she could with the means she had. It appears to have been a human error on the part of Isaac, and impudence on the part of Esau. And so human error was met with human ingenuity to accomplish what needed to be done. Some one may object that God would have taken care of it in the "right way" but the fact is that his decree was being ignored on very earthly grounds, and when Rebecca saw her husband, who was also her lord, failing to do god's bidding, she acted with what means she had and it brought the right results. God can make exceptions, and we need not justify deception because it was practiced in this case and no fault was found with those who did it.

There is no indication any place that Rebecca received any rebuke or chastening for what she did nor that God ever rebuked or punished Jacob for his part in it. But quite the contrary, the blessing stood, and later when Isaac sent Jacob away he blessed him again with the blessing of Abraham his father, knowing full well this time that it was Jacob. Gen. 28: 1-4.

It was only a night or two later on this journey that God came to Jacob in his dream at Bethel, where he saw the angels and the ladder that reached to heaven, and there God blessed him and said, "Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee untill I have done that which I have spoken to thee of." This was after he had supposedly

(continued on page 130)

THE JUDGMENT SEAT OF CHRIST.

"For we shall all stand before the judgment seat of Christ" (Rom. 14:10). For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

A judgment seat is a constituted court where people are tried as to their guilt or innocence and receive a judgment according to the decisions of those who have the authority to pronounce the sentence. When Paul was in the hands of Romans as a prisoner because of the Jewish mob, whose prejudices would have put him to death, he chose to stand at Caesar's judgment seat rather than to be delivered to the Jews whose trial might have been one-sided. (Cf. Acts 25:10.) In a comparative sense, Paul has taught in the above Scriptures that all must meet before the judgment seat of Christ.

This "judgment seat of Christ" is nothing different from that of which God has spoken throughout the Scriptures concerning the "judgment day," which has been appointed for the judging of the world in righteousness. "God. . . now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Act 17:3;). We note the judgment seat is here constituted by the ordained man whom God has raised from the dead—Jesus Christ. The same constitution of the judgment seat is referred to by Peter in his sermon in the home of Cornelius when he said: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42). This same constitution is seen in Paul's discussion of the Jew and Gentile with reference to the rendering of God's judgment "to every man according to his deeds" (Rom. 2:6). It will be rightly done "in the day when God shall judge the secrets of men by

Jesus Christ" (Rom. 2:16).

Jesus recognized that "the Father . . . hath committed all judgment unto the Son" (John 5:22). It was in the counsels of God from eternity that the plan of redemption should be laid in the sacrifice of the Son, so that there will be an opportunity for men, who otherwise are doomed to suffer the wrath of God against sin, to be pardoned and restored to the fellowship of God. Eph. 1:4-7. Thus we see that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19). How wonderful is the appointment of such a judge, who, before he brings the judgment unto victory, first brings a plan of salvation by which the judgment can be set aside. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory" (Matt. 12:20).

Great as the sin of man is, abominable as the corruptions of the human heart are, there is still a greater sin and a more inexcusable guilt when men, in the face of the truth concerning sin, and judgment, and a way of deliverance to whosoever will, reject the way of life because they love "darkness rather than light" (read John 3:16-20). Thus, while our appointed Judge has set up a "throne of grace" (Heb. 4:16), and has sent out His messengers according to the "all power" given to Him in heaven and in earth (Matt. 28:18), it behooves men everywhere to accept the Gospel while they may. "How shall we escape, if we neglect so great salvation" (Heb. 2:3)? "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Thus we see how the judgment seat of Christ is first seen as a "throne of grace" which presents a plan in which the Lord lays on the Son "the iniquity of us all" (Isa. 53:6), and the Son bears our iniquities for us. But after the long-suffering of God in grace has been fully exercised, the day of His judgment will surely follow in which every individual will receive his

righteous sentence. II Pet. 3:9, 10.

We may turn, then, to the judgment scenes of the Scriptures and we shall find in every one that there is a background of men's actions toward the Son of God that determines what the destiny shall be. "Whosoever . . . shall be ashamed of me and of my words in this . . . sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40); and the opposite in 25:45. The decision at "the great white throne" gives eternal torment to all whose names are not in the book of life. Rev. 20:15. "True and righteous are his judgments" (Rev. 19:2). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8). "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

Christ is also connected with the set judgment revealed to Daniel the prophet. Then, the Son of Man receives His dominion and glory and an everlasting kingdom. Dan. 7:9-14. There will be no escape nor covering off sin, before this Judge of all. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14,15). His all-searching eye will see and understand, not only the ways of the wicked rejecters, but also the sinners and corrupters in God's house. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear" (I Pet. 4:17,18)?

Repentance is the order for all, whether the sinner or the sinning believer. After giving space to Thya-tira to repent, He threatens: "I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works" (Rev. 2:23).

SUMMARY

1. The judgment seat is Christ's when His work of reconciliation is involved. John 3:18, 19.
2. It is Christ's judgment seat when He occupies the position of judge. John 5:22; Rev. 6:16, 17.
3. The tribunal or court, involving dealings with Christ, is to deal with all both living and dead, II Tim. 4:1; Mark 16:16.
4. It is the words of Christ that will condemn the rejecters of Christ; hence it is Christ's judgment seat. John 12:48.
5. At His judgment seat He will confess or deny men who have either confessed or denied Him and His words. Matt. 10:32, 33; Mark 8:38.
6. On His "throne of glory," as a judgment seat, He will separate "the sheep from the goats," receiving those who dealt kindly with the least of His brethren and casting off those who neglected. Matt. 25:40, 45.
7. The Great White Throne judgment saves those who have met the condition of salvation and so have a record in the Lamb's book of life, and sends men to the lake of fire who have it not. Rev. 20:15, 21, 27.

ARE WE READY FOR THE JUDGMENT?

We have not dealt with the time of judgment. We only have sought to show that Christ is in all the judgment which God has planned. It will be a blessed thing if we meet conditions that we "shall not come into condemnation" (John 5:24). If our account which we render to God is canceled by the "propitiation for our sins" (I John 2:2), as we live a life clear before God up to date, with His love "perfected in us"; we shall have boldness in the day of judgment because all fear has been cast out. I John 4:15-18. When we are judged,

(Continued on page 142)

JACOB (continued from page 125)

"stolen" the birthright from Esau and twenty years before he wrestled with the angel of God at Peniel. And there is nothing to indicate that God was in any way slack in fulfilling this promise at any time during those twenty years.

In view of this and more than thirty other references in the book of Genesis which composes the narrative of Jacob's election of God, from before he was born, how he maintained the closest relationship and communication with God, and how God blessed and directed and protected him his whole life long, it appears that Jacob's trouble at Peniel was not that of a man struggling with a guilty conscience, nor of a selfish undisciplined person being subdued, but, rather, it appears to have been the climax of a long struggle of one of God's elect with the powers of another "manner of people" who were not God's elect, and who were bent on defeating God's purposes in election and redemption. If Esau could have in some manner obtained the blessing, which never did belong to him; then he could have defeated God's election and decree.

Jacob was an overcomer and victor at Peniel, by which he obtained a title name like that of Christ our Lord, as the name Israel means PRINCE OF GOD. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28. Christ is the true "Israel" or PRINCE OF GOD, of which Jacob in some manner seems to have been a type.

It would seem to us that with all the promises and assurance Jacob had from God that he should not have feared so at Peniel. But Satan has been permitted some times to make God's people tremble, and some times he has been allowed to hurt them. He was allowed to sorely afflict Job, and, like those who malign Jacob, Job's friends thought it was for some evil which he had done, which was not true. He was allowed to afflict our Lord in Gethsemane and make him sweat like blood, but not for any evil which he had done. Jacob wrestled with God at Peniel and prevailed, but in his victory he received a wound. —D.F.W.

THE MINIMUM CHRISTIAN

The idea that being a Christian is a commonplace something that almost anyone can measure up to without much effort, seems to become more prevalent among us continually.

We are living in an age that wants to rob religion of its holiness, and its godlikeness, and its conformity to the Word and will of God, especially if such a theory is to be practiced in everyday living. Paul's prayer was, "That Christ may dwell in your hearts by faith; that ye . . . may be able to comprehend with all saints" the foursquare love of God, and be filled with all His fullness. Eph. 3:17-19. Likewise, we are to grow "unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

We find so many people who expect to get to heaven with absolutely no effort on their part, simply as an act of God's mercy.

We are well aware that the Word says that eternal life is a gift, and we must receive it as such or we will never enter into it, but the same Word also says we are to "grow in grace" (II Pet. 3:18); we are to bring forth much fruit (John 15:5); we are to produce the fruit of the Spirit in our daily living, crucifying the self life (Gal. 5); we are to go on unto perfection (Heb. 6:1 and Matt. 5:48), which we understand as a full development and maturity in the Christian life.

So it behooves us as Christians not to try to get by with the least, faith or experience or service or giving, because that kind of life never gives us vision, victory, or power, neither is it conducive to fruit bearing or reaching perfection in Christ.

Many folks use religion as an insurance policy, trying to get maximum benefits from minimum investments.

Truth is not affected by whether you or I believe it or not; consequently this is no time to believe as little as possible. Many folks say it does not matter what I believe just so I am sincere. Salvation does not depend on sincere thinking; it depends on right thinking, think-

ing that is in line with all the revealed will of God: therefore we should seek to know the revealed will, which is His Word.

Nor in the realm of experience does salvation depend on the experience you may have had sometime in the past, or that some of your friends or relatives have had. It depends on whether the grace of God has been sufficient to keep your heart and mind in Christ Jesus so that you know you are a child of God now, and that your sins are forgiven and the peace of God that passeth understanding keeps your hearts and minds in Christ Jesus. You have experienced personal contact with the one who was made sin for you, and you know for a surety that there is no condemnation resting on you because you have met the conditions of receiving eternal life and are now justified before God.

Neither in the realm of service should we think of giving the minimum, since Jesus ministered so graciously to us—by giving His life as a ransom. Should we think of giving Him halfhearted service? We need to recognize that we are here on a definite mission of God's own choosing and that Jesus did not spare Himself in coming to serve us. Likewise, the Apostle Paul served without any thought of what it would cost him, not counting his life dear to himself. Our sympathy and compassion for others is only sincere when it leads to service. We are living in an age when the ambition to make a success financially or temporally is apt to rob us of the joy of working for Christ.

And in our sharing of the material things that God has blessed us with, we should remember that it is God that gives us power to get wealth. Deut. 8:18. Every Christian needs to have a conscience as to how he uses the material blessings God gives him.

We are living in an age when covetousness does not seem to disgrace folks, although God said, "Thou shalt not covet," and "covetousness. . . is idolatry." Paul classes it with the hideous sins of fornication and uncleanness and says, "let it not be once named among you, as becometh saints" (Eph. 5:3), and "they which do such things shall not inherit the kingdom of God

(Gal. 5:21). Paul informs us in II Cor. 8 of the Macedonian brethren who gave beyond their means of their own free will and begged the apostle to use it for the relief of the saints. The reason they were so generous, was that they first gave their own selves to the Lord.

Certainly this is no time for us who have been made the partakers of His grace and blessed so bountifully with the material blessings in this life to try to get by with a minimum of service. The most solemn thing in the world is our accountability to God, and surely that includes ministering to our fellow men as well as what we do with the salvation God has so graciously given us through Jesus Christ.

—The Ohio Evangel.

LIFE A DAY AT A TIME.

One hears lots of talk about taking life a day at a time. Today, after hearing some bitter words concerning a friend, I thought what a fine thing it would be if we could learn to take people a day at a time, too. But no. We must carry along their history.—What they did and what they said and what they were in another situation. And often the baggage of this history piles up so that we can't find the PERSON "(hidden) among the stuff." We hope that, as for us, each day finds us taller in stature: we like to think we are capable of growth and change and rebirth. But others we judge as they were yesterday, last week, twenty years ago. We are grateful to God—the one Person who really takes us a day at a time.

—Selected by Lois Martin, Goshen, Ind.

WE ARE SORRY

but because of unusual demands upon our time at this season of the year, we have felt it necessary to combine the June and July Pilgrim into one issue.

—Editor

A LETTER WRITTEN BY ALEXANDER MACK JR.
ON THE SUBJECT OF FEETWASHING

(Editor's Note:—The purpose in republishing this letter is not to agitate the question of feetwashing, but to show the charity and unassuming attitude of some of our early brethren.)

May grace and peace from God the Father through Jesus Christ be multiplied unto you all, Amen.

Beloved Brethren:

Inasmuch as we have understood, that some brethren have difficulties with regard to feetwashing, which Jesus has commanded to his disciples, as if it had been performed between the supper and breaking of bread, and think it not rightly done, if feet are washed before supper;—we felt moved in our mind in sincere love to give the reasons, why we wash feet before supper. At the same time we would say, that it is our belief and view, if a brother or any other person can in love and moderation instruct us according to the word of the Lord more fully, and otherwise than is here pointed out, we should be ready to accept of it not only in this point of feetwashing, but also in other matters, and not at all rest upon long usage, but let the word of the Lord be our only rule and guide.

In the first place, we will see, how the old pious fathers before the law practiced feet-washing, Gen. 18: 4. 24:32. and chap. 19:2. Now here we see quite clearly, that the pious fathers performed feetwashing before the meal: we see also under the law in the levitical service, that Moses had to make a great laver, to put water therein, and that Aaron and his sons, yea the succeeding priests washed their hands and their feet thereat, when they went into the tent, as may be seen Exod. 40: 31,32;—yea, we may notice, that under the law feet-washing was customary, as we find I Sam. 25:41.

Still in the time of the Lord Jesus when he himself

preached the godpel, feetwashing was a common thing; when friends would show each other acts of kindness, it was the custom always before the meal, as we see in the gospel of Luke ch. 7:44. Here the Lord Jesus reproached the Pharisee, while at the table, that he had given him no water for his feet, when He (the Saviour) entered his (the Pharisee's) house. Now to come to the point itself, we see in the first place, when the feast of the passover was come nigh, that the Lord Jesus sent two of his disciples, namely, Peter and John, the very disciple, who has recorded feetwashing, John 13th. chap. These were sent by the Lord Jesus to prepare the passover, as Luke the evangelist mentions, ch. 22:8. 'And in the evening he cometh with the twelve, and sat down,' as Mark (chap. 14:17.) and Matthew (chap. 26:20) relate.

Now the other evangelists say nothing of feetwashing, but the evangelist John describes it ch. 13. According to the Greek text, as REITZ, the Dutch translators, and also Felbinger have given it, John, who himself prepared the supper, says, 'when the supper was DONE,' according to the dutch version: when the supper was MADE," according to Felbinger, and REITZ expresses it still more clearly, by saying, 'when the supper was PREPARED.' Others say according to the Greek, as it is in the Greek Lexicon, 'when the supper had been made," or 'had come into existence."

Now the word, as given by Luther, we do not find in the Greek for thus writes John, Ch 13:2. 'When the supper was done," that is, all ready, Jesus arose from the prepared supper, as follows in the 4th verse, 'He riseth from supper," washing his disciples' feet. See further, how they (the disciples) should wash one another's feet in lowliness, humility and love. That Jesus sat down after feetwashing with the disciples, and that he then did eat, is not only recorded by John, as may be seen clearly in verse 26, 'when he dipped the sop, and gave it to Judas." But the evanglist Matthew also states, chap. 26:23. 'He that dippeth his hand with me in the dish, the same shall betray me." And Mark also writes, chap 14:20, of the one, 'that dippeth

with me in the dish.'

Here we can see, that when John writes thus, 'To whom I shall give a sop when I have dipped it: this was done while eating the (paschal) supper; and that the feet were already washed, we see also, when John says verse 21. 'Verily, verily, I say unto you, that one of you shall betray me.'" The feet then we washed, when Jesus said this, and Judas was yet present. Now look again at Matt. 26:31. and Mark 14:18. Here the two Evangelists show, that Jesus said this at the meal, 'as they did eat,"

Now these other Evangelists say nothing at all about feetwashing, and on the other hand John writes nothing about the institution of breaking bread; therefore scripture must be understood and looked upon with a spiritual eye of love and calmness. And though all translators had written like Luther, 'after supper," yet we would have to understand, 'after the supper was done or prepared. However it is even by them made sufficiently plain, that when the supper was ready, or done, or made, or prepared, Jesus arose from the prepared supper, and washed even Judas' feet with the rest, and then while they were eating Jesus commenced saying, 'One of you shall betray me.'" Here then there was no pause or stop any more until Judas went out.

Three Evangelists stated, that while they were eating Jesus made known the traitor Judas. However the evangelist Luke puts the declaration back, even after the breaking of bread, when he says chap. 22:21. 'But behold, the hand of him that betrayeth me is with me on the table.'" But according to the other three evangelists this word does not belong after the breaking of bread, but (was spoken) while eating the meal (paschal lamb) and for this Judas was legally purified in the outward body; hence Jesus could also wash his feet, namely, before supper.

But if Jesus after the supper had intended to institute a special preparation by the washing of feet unto the breaking of bread, and thus had washed also the feet of Judas, and even broken the bread to that traitor, whom Jesus knew well;—then we might also break and

give the bread of communion to a known sinner, even if we knew that he had joined a gang of robbers or murderers, and that he would that very night commit robbery or murder; I say, we might knowing all this, still break with him the bread of communion, because Jesus had done so himself. But this should be far from us; yea, I on my part would rather never break bread any more, than with such.

Now say the blind scribes, that Judas did break with Jesus the bread of communion, and abide stubbornly in this idea that Luke states, how Jesus did not till after the breaking of bread say, 'The hand of him that betrayeth me, is with me on the table, and will not consult the other Evangelists on the subject. Such ought not to be the manner and mind of the true lovers of wisdom, but true wisdom and her lovers must be minded, as James teaches ch. 3:7 and says, "But the wisdom that is from above, is first pure, then peaceable, gentle, and easily entreated."

But commonly it is thus, that when a person receives some knowledge in selfishness, and maintains it in self-will, he is not willing to be instructed, but with dispute in his own wisdom about the shell, and drop the kernel. Therefore, dear brethren, let us all be wise, and let us especially concerning footwashing be careful, how we are to be minded, in love, in peace and humility to submit to each other.

For Christ indeed has given no special command, when or what time it should be performed, before or after supper; but he has commanded, that it should be done, and also that we should love one another, since Christ has not said, that his disciples should be known by washing feet, or by the breaking of bread, but he said, "By this shall all men know, that ye are my disciples, if ye have love to one another." O how should Satan mock us justly, if we were to quarrel with each other about the time, when the feet ought to be washed; and love were destroyed, and even foot-washing and breaking of bread were altogether neglected. If our peace were thus disturbed, it would please Satan right well, and the doctrine of Jesus would be scoffed at by other men.

Therefore it is of the utmost necessity, to maintain love and peace, and to conclude to pray our dear Lord for still more wisdom. For I can say, in truth and from experience, that in the beginning we have washed one another's feet after supper, and after the breaking of bread, yet accompanied by a blessing and awakening of love. Afterward we saw a little nearer, and washed one another's feet after supper, and before the breaking of bread, also with a blessing. Then, when REITZ published the New Testament, and a brother came among us, who understood Greek, and pointed out to us properly, how Jesus washed feet before supper, in single heartedness we did do it ever since and at all times before supper.

Now no brother should take it amiss of us, that we do not wish to begin again at the wrong end. For so long as no one can instruct us any better, no one should find fault with us, if we do as we understand it. Yet I say this, if I should come to a fraternity, who would break bread, and the leaders of that fraternity did not yet understand it otherwise, but that the feet ought to be washed after supper, I would partake with them in great simplicity and love, yet I would lay my views before them according to the scripture, and wait in love, and have patience with them, until they could see it so likewise.

For I feel assured, that when the matter is examined quite impartially, and love and peace are preserved, it will be easily seen and understood, that it is so, as we have shown above, that Jesus arose from the ready made or prepared supper, and washed his disciples' feet, and then did sit down, and eat, and while eating Jesus revealed the traitor, who thereupon went out. And then after this Jesus instituted the breaking of bread, and thus the scriptures are brought in harmony, and the types of the patriarchs before the law, and those under the law, all correspond with it, and we can stand with a good, quiet conscience before God and men.

But if we were of the opinion, that the feet must be washed just after supper, then I would not undertake to maintain it with a rational sense of the scriptures,

and scarcely any person would be able to do it. For if we look only to the two evangelists Matthew and Mark, they write both, first Matt. 26:26. "And as they were eating, Jesus took bread, and blessed it, and brake it." So likewise writes the evangelist Mark (14:22) "And as they did eat, Jesus took bread, and blessed, and brake it, saying, Take, eat, this is my body." Now here we see clearly, that between the eating of the passover (supper) and the breaking of bread, there occurred no change. For if footwashing had been performed between, they would certainly have mentioned it too; but since it was done before supper, they have not written about it, but left it out.

But John has described feet-washing, and on the other hand left out the institution of breaking bread. Hence the Scriptures require spiritual eyes, mind and understanding; otherwise by the letter we would have nothing but trouble and division, if without true illumination one would think to hold fast to the letter in one place, but would act contrary to it in another place, and not regard it.

Therefore, dear brethren, let us watch, and be careful, and above all preserve love; for then we will preserve light. For the Spirit of truth testified in the first epistle of John 2:10. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Then our good God, who is love purely and impartially, can and will add by degrees, what may be wanting in this or that knowledge (of truth).

I now conclude, begging again, all my brethren to read and consider this in love and with a calm spirit. And so I am your weak brother,

ALEXANDER MACK.

One nation cannot defeat another nation today. That concept died with Hiroshima. War is like fire; you can prevent a fire or you can try to put it out, but you cannot win a fire, because fire is destruction.

General H.H. Arnold

Historical

ON THE HERESIES OF THE FIRST THREE CENTURIES

Before we quit the subject of Heresy, we must mention a controversy which divided the Church during the third century, respecting the form of receiving a converted heretic into the number of the orthodox. The Churches of the west were, for the most part, of opinion, that the baptism of Heretics was valid, and that the mere imposition of hands, attended by prayer, was form sufficient to solemnize their introduction within the pale: whereas the less moderate Christians of Asia decided in council, that their admission must be preceded by repetition of baptism; and this decision was approved and enforced by Cyprian in the Churches of Africa. Stephen, Bishop of Rome, who was at the head of those who held the contrary opinion, conducted his opposition with injudicious violence; he excommunicated all who differed from him, and discovered, even thus early, the germs of papal arrogance. The mention of this controversy is important, at least on one account, as it gives us an additional proof of the very serious view in which Heresy was regarded by the Churchmen of those days, and the scrupulousness of their care to preserve the purity of the true faith.

NOVATIANS. We may conclude with some notice of the sect of the Novatians, who were stigmatized at the time, both as schismatics and heretics; but who may perhaps be more properly considered as the earliest body of ecclesiastical reformers. They arose at Rome about the year 250 A.D.; and subsisted until the fifth century throughout every part of Christendom. Novatian, a Presbyter of Rome, was a man of great talents and learning, and of character so austere, that he was unwilling under any circumstances of contrition, to readmit those who had been once separated from the communion of the Church. And this severity he would have

extended not only to those who had fallen by deliberate transgression, but even to such as had made a forced compromise of their faith under the terrors of persecution. He considered the Christian Church as a society, where virtue and innocence reigned universally, and refused any longer to acknowledge, as members of it, those who had once degenerated into unrighteousness. This endeavor to revive the spotless moral purity of the primitive faith was found inconsistent with the corruptions even of that early age: it was regarded with suspicion by the leading prelates, as a vain and visionary scheme; and those rigid principles, which had characterized and sanctified the Church in the first century, were abandoned to the profession of schismatic sectaries in the third.

From a review of what has been written on this subject, some truths may be derived of considerable historical importance; the following are among them: 1. In the midst of perpetual dissent and occasional controversy, a steady and distinguishable line, both in doctrine and practice, was maintained by the early Church, and its efforts against those whom it called Heretics, were zealous and persevering, and for the most part consistent. Its contests were fought with the 'sword of the Spirit,' with the arms of reason and eloquence; and as they were always unattended by personal oppression, so were they most effectually successful—successful, not in establishing a nominal unity, nor silencing the expression of private opinion, but in maintaining the purity of the faith, in preserving the attachment of the great majority of the believers, and in consigning, either to immediate disrepute, or early neglect, all the unscriptural doctrines which were successively arrayed against it. 2. The greater part of the early heresies were derived from the impure mixture of profane philosophy with the simple revelation of the Gospel. Hence proceeded those vain and subtle disputations respecting things incomprehensible, which would indeed have been less pernicious, had they only exercised the ingenuity of men, without engaging their passions; their

bitter fruits were not fully gathered until a later age: but they served, even in their origin, to perplex the faith, and disturb the harmony of many devout Christians. 3. No public dispute had hitherto risen respecting the manner of salvation—for the conclusions deducible from the Gnostic hallucinations are not worthy of serious consideration. The great questions respecting predestination and grace had not yet become matter of controversy, nor had any of the fundamental doctrines of Christianity been assailed, excepting the Trinity and the Incarnation. 4. There was yet no dissent on the subject of Church Government. It was universally and undisputedly Episcopal; even the reformer Novatian, after his expulsion from the Church, assumed the direction of his own rigid sect under the title of Bishop; and if any dissatisfaction had existed as to the established method of directing the Church, it would certainly have displayed itself on the occasion of a schism, which entirely respected matters of practice and discipline.

—Waddington's History of the Church

THE JUDGMENT SEAT — (continued from page 129).

we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:32). "Whom the Lord loveth he chasteneth" (Heb. 12:6) It is wise to exercise ourselves in the chastenings that we may be saved from apostasy, which not only brings sorrow but a fearfulness of God's fiery indignation. Heb. 10:26-31.

The sinful and wicked world who are rejecting Christ are facing the judgment without hope. God's forbearance with them, in giving them time, is a proof of His love. In life there is yet hope for those who will lay hold of their opportunity. But there is an end of the time of grace. I Peter 4:7. Death, or the Second Coming of Christ, will usher men to the end of their opportunity, and judgment will rest upon the unprepared and their doom follows on, and on, and on! Rev. 21:8.

—The Gospel Herald, November, 1951.

THE CHURCHE'S ONE FOUNDATION

The church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word;
From heaven He came and sought her
To be His holy bride;
With His own blood he bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
The charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

Yet she on earth hath union
With Father, Spirit, Son,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace that we,
Like them the meek and lowly,
On high may dwell with Thee.

Samuel J. Stone, 1839

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. The first part of the report is a general statement of the purpose and scope of the study. It states that the purpose of the study is to determine the effect of the new tax law on the income of the average family. The scope of the study is limited to the income of the average family in the United States.

1945-1946
1947-1948
1949-1950

[illegible]

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being investigated. This is done by the investigator who is responsible for the study. The investigator must first identify the problem that is being investigated.

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THE PILGRIM

VOL. 8

AUGUST—SEPTEMBER, 1961

NOS. 8-9

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

SERMONS WE SEE

I'd rather see a sermon
Than hear one any day.
I'd rather one would walk with me,
Than merely show the way.

The eye is a better pupil
And more willing than the ear.
Fine counsel is confusing
But example is always clear.

And the best of all the preachers
Are the men who live their creeds.
For to see the good in action
Is what every body needs.

I can soon learn how to do it
If you show me how its done.
I can watch your hands in action,
But your tongue too fast may run.

And the lectures you deliver
May be wise and true,
But I'd rather get my lesson
By observing what you do.

For I may misunderstand you,
And the high advice you give.
But there's no misunderstanding
How you act, and how you live.

Selected by Amos Baker

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

SITTING UNDER AN OAK. I KINGS 13

When Jereboam became king of the newly formed ten tribe kingdom of Israel, which had seceded from the house of David in the days of Rehoboam, he became fearful that if the people continued to go to Jerusalem to worship in the house of God, their hearts would be turned again to the house of David and they would kill him and return to Rehoboam king of Judah.

Therefore he established two new places of worship and made two golden calves and set them up, one in Dan in the extreme northern part of the kingdom, and the other at Bethel near to Samaria which became the capitol of the new kingdom. And said to the people, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

This thing became a great sin to Israel and God sent a man out of Judah to prophesy against the alter at Bethel which Jereboam had made. This man had a highly important mission and was therefore given instructions what he should, and what he should not do. And thus in his conduct are to be learned some important lessons: perhaps the greatest of which is that though he went to his work in good faith and confidence that God was with him, he failed to carry through, and "let down" before his work was finished. And another lesson is that he appears to have become overly impressed with the negative part of his mission more than with the positive. Or with what he could not do more than with what he was told to do.

These things are not specifically said in the narrative, but the tragic ending of this "man of God" shows that something went wrong.

Some important facts stand out in the narrative: He must have had assurance that his calling was of God, for he went willingly and bravely to the work. His instructions were clear, as witnessed by his rehearsal of them ~~in~~ detail at least twice. God was with him as

shown by the miracle of Jereboam's withered hand, and the sign of the altar being rent and the ashes poured out. The most important part of his mission appears to have been to testify in the name of the Lord against the altar at Bethel and the false worship which Jereboam had set up.

Up to this point every thing seems to have went well with the "man of God" and he was highly successful. But it appears that the Lord wanted him to do his work well and get back home safely; which last thing he failed to do. It appears that sitting down (to rest) under the oak before his mission was finished provided an opportunity for the enemy to find him and proved to be his destruction. There is no record that he was told not to sit under an oak, but evidently the intent or spirit of "not to eat bread and drink water in the way, and not to return by the way which he went," was, that he should not stop any place, but keep going until he was safe home again. Because his mission was a dangerous one and there would be enemies who would seek to destroy him. It was probably intended to avoid the very tragedy that befell him.

Here again is a lesson for us, that we should open our minds to the spirit of God's commandments, and not become so engrossed with the letter as to completely frustrate its meaning. Again the carnal mind of man seems to be of such a make up that when he is told to not do a certain thing, the thought becomes so central in the mind that it often becomes the very thing we want to do.

There is strong evidence that this man wanted to eat and drink (stop for refreshments) in the way, but the Lord had said that he should not. Thus he was not "allowed" to do what he wanted to do. This perhaps was the reason for the detailed explanation or apology, to those who asked him, of why he could not go with them. But in the apology he probably furnished a clue to his adversaries of his real desires. It perhaps was a long journey, on foot, and he probably became very tired. And the more he thought of how he could not

stop for refreshments the more hungry and thirsty he became. Had he went right on, the sooner he could have been refreshed in his own home. The Lord had shown his ability to protect him from the wrath of Jereboam by staying his hand when he sought to lay hold of him, and He could well have given him strength to finish the journey with out eating and drinking, as he did with Elijah many years before. But so it some times happens that when men are called into the service of the Lord that they begin with all confidence and boldness, and carry on to a spectacular climax and then let down before the lesser (but just as important) parts are done, and fail to get back "home" or to base safely.

This man's conduct was very similar to that of Balaam. He gave Balak's men the right answer the first time, but his heart was not with his words. And what he subsequently did, showed what he wanted to do from the first. And his answer to them, after the Lord had spoken to him, seems to have betrayed his true feeling and could have been an encouragement for Balak's men to make greater effort to entice him to do what he wanted to do. He said, "The Lord refuseth to give me leave to go with you." This man also boldly and courageously explained to Jereboam how he was not permitted to go home with him, but evidently he wanted to go. Thus he successfully escaped the first temptation. But when the false prophet found him and again invited him to "eat and drink in the way" and he again explained how he was not permitted to do so, a more subtle approach was made— he said, I also am a prophet and the Lord has told me that it is now alright to do what was commanded you at the first to not do. And so he yeilded—evidently because that was what he wanted to hear and what he wanted to do.

This can be a valuable lesson to us: to keep our hearts and minds on the goal of our service (what we are called for and appointed to do) and not burden our minds with the "negative" (what we are not to do).

In this line of thinking we are faced with the ques-

tion of what we really want to do. Do we think the "world" has the best deal? And would we accept its values and hopes and pleasures if we were "allowed" to? Do we think our Lord is a "hard master" extorting a rigid service of us and arbitrarily depriving us of pleasures and comforts which we should have a "right" to enjoy? Would we, if we could, serve the world and its vanities while here and then seek to obtain the reward of the righteous in the world to come? This is what Balaam apparently sought to do. While he was desperately engaged in trying to do what the Lord had told him not to do, he said, "Let me die the death of the righteous, and let my last end be like his." But it was not permitted him to do so. He died on the battlefield fighting against the people of God.

In our Christian service there are things which we are not to do, and thing which we are to do. If we become overly impressed or burdened with what we can not do, we could loose sight of the "positive" or constructive part which is also the rewarding part.

The apostle Paul, writing to the Colossians, tells them of a "putting off" of the old man and a "putting on of the NEW. It is the putting on of the "new man" that makes it imperative to put off the old. But the efficacy and crowning life is not the putting off of the old, but the putting on of the new man "which is renewed in knowledge after the image of him that created him."

Also in Romans 12 he says, "Be not conformed to this world, but be ye transformed by the renewing of the mind." Now while those who are transformed by a renewed mind cannot seek conformity to the world, yet to pursue non-conformity as a goal in itself would be without virtue and unrewarding.

Is it wrong, then, to sit under an oak tree? It could be if we were sitting there when we should be some other place in the service of the Lord. It looks like in this case it was. The false prophet would probably never have found the "man of God" if he had not sat down to rest before his mission was completed.

D.F.W.

FLIGHT

By J. I. Cover

An important announcement has been made of the most wonderful flight ever undertaken. It leaves us breathless, and in amazement that it can be possible; yet the most unquestioned authority accompanies this announcement that we must give it our undivided attention and respect.

We are now living in a time of marvelous research, invention, and attainment of the most sensational nature. Mankind has reached into outer space, and ventured to leave this earth, and travel hundreds of miles away around the earth in a matter of minutes, and lived to come back and report on the experience.

Plans are being made to visit the moon and planets— Nations are in a mad race to be the first to show their marvelous accomplishments, and rise to supremacy, that one great power can emerge the world ruler.

In every field and direction science is seeking to attain the ultimate by discovery that would entirely change the very being, and setting that mankind occupies at the present time; and to conquer disease, old age, and death, that by scientific attainment to partake of the tree of life and live forever.

Step by step discoveries have been the stepping stones to higher attainments, now the cry is onward on and on; and that old rules, old religions, old laws give way to the onward march of science that is now so appealing to the masses of mankind, who living but for the present, have now an interest in life that stirs their imagination and purpose to center their affection upon the things of earth, and the accomplishments of man even beyond the earth.

Now back to the important and amazing announcement. "And when he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight. And while they looked up steadfastly toward heaven as he went up, behold, two men stood by them in

white apparel which said: Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:9-11.

Notice how superior this method of flight is to the present way of going! A pressurized cage is built as a Nose Cone on top of a large hollow column containing powerful explosives to thrust mightily and lift this missile away from gravity of earth. As man is still earthy, provisions must be made to take life sustaining elements along, also provision made to return, also records kept of the space voyage.

We see the manner of Jesus' flight so superior in every way. No need for a cage to confine and protect in flight! No thunderous salvos of power to boost a mighty rocket; but by the powerful yet gentle means of divine power while his hands were outstretched in blessing his disciple, he swiftly left them. Luke 24:51. And a cloud received him out of their sight. The flight of Jesus contains a return trip. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." Also we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16, 17.

The return trip of Jesus so vitally concerns every true, watchful, waiting Christian, because God has so lovingly, graciously designed to join true believers with himself in eternal happiness and glory.

Even his loved ones who pass away before his return trip are not forgotten, but their souls make the glory flight to Paradise as the poor man Lazarus did, "carried by the Angels into Abrahams bosom!" That glory flight is daily occurring. Many of the faithful can feel as we sometimes sing, "This robe of flesh I'll

drop and rise, to seize the everlasting prize." So no one needs to fear death who is prepared to enter the gate of Life.

There is also the downward flight. "The Devil was cast into the lake of fire and brimstone where the beast and the false prophet are - - - and whosoever was not found written in the book of Life was cast into the Lake of Fire." Rev. 20:10-15.

And Jesus says, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his Angels."

The flight to glory is by invitation. "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Away, away to heaven-land;
The flight so glorious, high and grand;
To go with Angels all the way,
Beyond the stars to brightest day.

For when the land begins to shake,
And earth mounds open, crack and break;
Archangels trumpet sounding long,
And angel hosts break forth in song.

The voice of Jesus loud to call,
His loving children great and small;
The living saints be changed so fair,
All meet the Saviour in the air.

Oh what a flight to joy and bliss,
Together be where Jesus is!
The loving ones of every age,
All written on the sacred page.

Away, Away, come loving friends;
Our heavenly journey upward trends,
To see our Father face to face;
Our life, our joy, our resting place.

Star Route, Box 1160
Sonora, California

"I CAN DO ALL THINGS. . ."

By Marvin B. Crammer.

One warm summer day, some years ago, as we walked along a lonely little roadway, we were made to stop and gaze in wonderment at a small wisp of dry grass which had grown out of the otherwise barren ground.

All around the little plant were deep, circular grooves, cut in the hard dry soil as smoothly as if done with an instrument of steel.

At first we were puzzled, and wondered what had made such queer markings in the sunbaked earth. Then came the answer with the first gentle breeze which blew. As the little blades and stems were moved to and fro by the wind, they had slowly, but surely, made their mark upon surroundings which appeared to be far too hard and unyielding for such gentle strokes to effect.

As we stood musing over this interesting little scene, we were made to think how this seemingly impossible accomplishment of the fragile little plant somehow resembled the works of the Christian. Jesus has told us that without Him we can do nothing, and Paul the apostle declared, "I can do ALL THINGS through Christ which strengtheneth me."

This little plant certainly had no power of its own self, yet when motivated by the wind it had done a remarkable thing.

Even so, the Christian, though surrounded by a world hardened in sin, can like the little wisp of grass, make a deep and lasting impression on those with whom he comes in contact, being moved by the Holy Spirit to show forth the love of God to his fellow men.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5-16.

Long Barn, California

GOD'S ESTIMATE OF OBEDIENCE

I had read before the story of the Rechabites recorded in Jeremiah 35, but the other day this truth took hold of me. God is a rewarder in obedience, even remote cases. This fact is revealed in the story of the Rechabites. God did an unusual thing in order to prove the obedience of this people.

The Rechabites were a nomadic people who wandered here and there dwelling in tents and possessing no fields nor vineyards. Their forefather had commanded that his offspring should neither build houses, sow seed, plant vineyards, nor drink of the fruit of vineyards, and commanded that this ordinance continue for ever as regarded his descendents.

The Lord told Jeremiah to go and speak to the Rechabites and bring them to the house of the Lord and set before them wine to drink. He brought them into the house as the Lord had commanded and said unto them, "Drink ye wine." But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us saying, Ye shall drink no wine, neither ye, nor your sons for ever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us." (Jer. 35:5-10.)

These Rechabites might have reasoned that common sense and common need would justify them in disregarding such strange demands of their father and forefather, but they did not. They had obeyed to the letter these drastic orders. God did not condemn them for having done so, but to the contrary commended them and said,

"Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever." (Jer. 35:18, 19.)

It is certainly high time that the young in our day consider the truth contained in this strange story of the Rechabites and act accordingly. How sad indeed today to find multitudes of young people (and some not so young) who have listened to the deceptive lies of their carnal contemporaries, yet calling themselves Christians, who mock at the divine standards and principles of godly parents. Such deceivers are often heard to say, "You are living in a different day, therefore you are justified in disregarding the conviction of your parents who were not educated as you are, and besides you must live your own lives. You are of age, therefore are not obliged to observe the foolish fancies of your parents." Let us beware of such arguments coming from Christless hearts. Even most of the holiness (?) schools and colleges of today would have the students believe that it is nonsensical for them to pattern their lives after the standards of their godly parents. Unsuspicious parents have paid their children's way to some of these schools, or have readily consented for them to go to such, then have had their hearts bleed as their precious offspring came home from such schools with no sign of godliness except a false profession. Across the nation thousands of godly parents are crushed and grieved by their children who have been persuaded that "Papa and mama are foolishly old fashioned." These who crucify their parents on unseen crosses can cut their God-given long hair, pluck their eyebrows, paint their faces, wear toeless shoes, spiked heels, tooth-pick toes, scanty clothing, and other things even worse while professing everything. They claim to see no harm in these "trifles"—not even the harm of breaking and bleeding the hearts of their God-fearing parents.

Just the other day one of God's beloved children

spoke with a heavy heart concerning a beautiful young lady barely out of her teens who had disregarded the will of her godly parents and chopped off her lovely long locks in order to conform to the customs of the Christless crowd. A holiness (?) preacher's wife brazenly comes from around her house and out to the car in shorts to greet a saintly man and two good women.

I well know that such an article as this is not popular, but something needs to be said. Before God I have never found any young man or young woman who gave true evidence of spirituality and the smile of God upon their lives while ruthlessly disobeying their parents wishes in conforming to a questionable custom. There is a law which is as eternal as God Himself. This is the law of sowing and reaping. Sad days are ahead for those who disobey their parents and the laws of God. This is one of the facts which contribute to the grief of godly parents. They know that their poor children have reaping days ahead even in this world.

Christ said, "That which is highly esteemed of men is abomination in the sight of God." These are no idle words. God can never smile upon that which He abominates regardless of how much some college professor or ministerial D. D. approves such a thing. The ugliest thing in all the world in God's eyes is hellish pride—the very essence of Satan and sin. God may deal lightly with the pride of the untutored heathen, but it shall not be so with us whose souls have once been lighted with the glorious Gospel. Let us beware, for to turn from the path of obedience to God and our godly parents, in order to please the carnal crowd, is to incur the frown of God and woeful reapings in the days to come.

—Selected by Sylvia M. Wolf

The world is not much impressed with the fact that the Christian does not do things the worldling does. He may have some respect for him, but he is never won that way. But the worldling becomes impressed when the Christian does things by God's help which he himself cannot do. He becomes hungry for that which he has not experienced, that which he cannot experience alone. A thousand negatives will never make a Christian nor convert one sinner. —Selected

SOME RIVALS OF CHRISTIAN FAITH

This is an age of intense rivalry between our God and the god of this world. The latter goes about either as an angel of light or as a roaring lion, trying to deceive the very elect, if possible.

The Scriptures are very clear regarding the absolute necessity of having faith in God in order to be one of His children. But after we have confessed Christ and have begun to live for Him there is a contender, an opponent to our faith, who seeks to rob us of that faith in God.

Satan today has different means available to use in undermining the faith of the Christian. This is predicted in the New Testament, where the enemy is represented as seeking to devour us. Paul reminded the Ephesian elders (Acts 20) that "after my departing shall grievous wolves enter in among you, not sparing the flock. . . to draw away disciples after them." And in I Timothy 6, Paul admonishes to "flee", "fight", "follow" and "keep". The reason is given in verse 21 of this chapter, where we are told that "some professing have erred from the faith."

We are living in a time of choices, when the devil capitalizes on a popular idea of "coexistence." It may refer to good and evil as companions in the same world, or in the same life. Although this is actually not possible, Satan seeks to make men believe it. We are at a crossroads of decision, and we must either choose Christ or a pagan way of life.

Materialism and Faith

Materialism is today a rival to our faith. This is an age of the abundance of things. But we are warned by the Lord to "take heed, and beware of covetousness: for a mans life consisteth not in the abundance of the things which he possesseth." Satan seems to whisper in the ears of twentieth century Christians that the abundance of these things is evidence of God's blessing on one's life. There may be other sources of some things

material. We acknowledge God as the source of all blessings, but we are not then to believe the devil's promptings that we may thereby consume them upon our own desires and lusts.

The parable of the rich fool was used by Jesus as an example of one who is saturated with self and intoxicated with things. Earthly things do have their place, such as food, shelter, clothing, and money. But if they have first place in our affections they may become a god to us, and a rival to our faith.

When anyone spends all his energies in the acquisition of things, and delights in them, he has forgotten God and has become a materialist. Such a man is treading on slippery ground. With a Christian who continues in this course, the spiritual life will be crowded out, perhaps even to the point of extinction. In this rivalry one must choose between materialism and spirituality.

Pleasure and Faith

The Bible predicts that toward the end times men would become lovers of pleasure more than lovers of God. Socrates, the wise man of ancient Greece said, "Know thyself." Seneca, the wise man of Rome, said, "Control thyself." Jesus, the wise man of Galilee, said, "Deny thyself." But what the children of this generation most often say is, "Indulge thyself." Even many carnally minded Christians exemplify this latter philosophy of life. This type of paganism is a rival, doing much harm to the Christian faith. It contends with Christianity, and becomes a consuming passion of life.

There must be some reason for this mad pursuit after pleasure. For one thing, those who pursue this course have a false philosophy of life. They are entertaining the idea that happiness is attained by the enjoyment of some temporary thrills. God says in Ecclesiastes, "All the toil of a man is for his mouth, yet his appetite is not satisfied." In this way one's faith may be stolen from him.

This abnormal scramble for pleasure is often caused

by spiritual emptiness, frustration, guilt, or grief. One writer, Dwight E. Stevenson, in his book entitled "Faiths That Compete for My Loyalty," says, "Our generation which is so familiar with the ravages of war, nurses an inner sadness, a grief and a sense of frustration and failure. One way of trying to escape from this inner futility is to rush into a crazy round of pleasures."

The Remedy

There is a remedy, a counter measure, to this rival to Christian faith. Every life is confronted and challenged and shown the way when met by Jesus Christ. Where the world says, "Indulge thyself" the Master says, "Deny thyself." Here many recoil from the needle that brings relief.

The remedy is found in giving Jesus first place in life. The ambition to possess, the desire to gratify the flesh, will be kept in their rightful places if the Lord is the Master in control. These rivals to Christian faith are thus rendered impotent.

—The Sword and Trumpet, 1959

NOTICE OF LOVEFEAST DATE

The Salida congregation will hold their Autumn Lovefeast at the Salida meeting house, if the Lord will, November 4th and 5th.

The usual invitation is extended to members and friends to attend.

CHANGE OF ADDRESS

It will be greatly appreciated if our subscribers on the Modesto rural routes who are having their box numbers changed to house numbers will notify us of their new address as soon as possible.

— Editor

OBITUARY

Ira W. Holsinger, son of Isaac and Sarah (Heefner) Holsinger, was born November 16, 1880, near Cedar Rapids, Iowa, and departed this life, April 26, 1961, age 80 years, 5 months and 10 days, at Good Samaritan Hospital, Dayton, Ohio. His departure came as the result of injuries received in an auto accident on April 19, 1961. Feeling his condition, he called for the anointing on April 20, and it was administered according to the Apostolic Instructions.

The early part of his life was spent in Iowa. When 24 years old he came to Montgomery County, Ohio, where he employed himself in the occupation of farming the remainder of his earthly pilgrimage.

Early in life Bro. Ira accepted his Saviour, and was baptized into the Church of his choice. In the year 1907, he was joined in Holy Matrimony to Carrie Denlinger, to walk together for 54 years happily and peacefully until life's journey's end. To this union was born 2 sons, who have been their constant helpers and aid, both living close at home and this helping to make the family closely knit. Sad but real is the fact he spent but a few months in a newly built home designed for their remaining years.

Left to mourn his passing, are his devoted companion, 2 sons, Arthur and Glenn, both of Clayton, Ohio, 3 Grandchildren, Iva May, Phyllis Juanita, and Ronald, 1 sister, Mary Van Fossen of Cedar Rapids, Iowa, 2 brothers, Jay of Bringham, Indiana and John of Ross-ville, Indiana, beside a host of relatives, kind friends and good neighbors, all of whom will miss his presence. We feel our loss is his Eternal Gain.

Brief services of departure from Dunkle Funeral Home, of Brookville, Ohio and funeral services at Stillwater Church were held on Friday, April 28th, 1961 to many relatives and friends. Job 14:14, "If a man die, will he live again?" hymns 494, 417, 393, and 448 were used by Brethren David Skiles and Elmer Brovont assisted by the undersigned. Burial in cemetery nearby to await the Trump of God.

- Myrl Flora

THE TRIAL OF JESUS
(in two parts)
Offered for publication
by LeRoy C. Garber

PART I

The judgment of history has long since been pronounced on the events outlined in this article. You are asked, however, to serve as judges, to hear argument of counsel, on appeal from the decision made almost 2,000 years ago in the trial of Jesus of Nazareth. As you know, Jesus was first tried under Jewish law and then under Roman law. Accustomed as we are to take pride in the protection that our Anglo-American law throws around a person accused of crime, we may be surprised to learn how solicitous the Jewish law was for human life.

Jewish Law

Under provisions of Jewish law there could be no conviction for a capital offense on the testimony of less than two witnesses. One witness was the same as none. The accused had the right to employ counsel or have counsel appointed to defend him. He could not be required to testify against himself. Even his voluntary confession was not competent for conviction. Circumstantial evidence was not admissible. The accused was presumed innocent until tried and convicted.

The accused in a capital case was required to be tried in public, and no evidence could be produced in his absence. No capital case could be tried at night, on a Friday, on the Sabbath, or on a feast day, and no sentence could be carried out at these times. Sentence on a verdict of guilty could not be pronounced until the third day after the verdict, and then only after a second vote with the same result as the first.

All witnesses were admonished to remember the value of human life and to take care that they should forget nothing that would tell in the prisoner's favor. In

order to add greater certainty to their testimony all witnesses against the accused were required in case of conviction of a capital offense to take an active part in inflicting the death penalty. A witness testifying falsely was subject to the same penalty as the accused. Witnesses against the accused were the only prosecutors and the only executioners.

The first object of the entire proceeding appeared to be to save the accused. It was an axiom that the function of the court was to save and not to destroy human life.

The Jewish Supreme Court was the Great Sanhedrin, whose origin was ascribed to Moses. Jesus was tried and convicted by this court, which, among other things, had original jurisdiction of crimes punishable by death. This court of seventy was called "Grand Council", "Council of Ancients", "Great Synagogue", or, in Greek, "Great Sanhedrin". It has two presiding officers who alternated, and was made up of three chambers: A Religious Chamber (23 priests), a Law Chamber (23 scribes), and a Popular Chamber (23 elders). Jesus referred to this court when He said to His disciples that "He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed....."

Extreme care was used in the selection of the personnel of this great court. No man interested in the result of the trial could sit as judge. All members had to be Hebrews and had to be versed in the law and familiar with the language of surrounding nations, although not necessarily rabbis or learned doctors of the law. All sessions were held in Jerusalem; it was a violation of the law to meet elsewhere. Twenty-three members composed a quorum in criminal cases. Members could not act as accusers or prosecutors but were required to protect and defend the accused. Serving as both judges and jurors, it was their sole duty to determine the question of guilt or innocence according to the law and the evidence.

The procedure of trial was somewhat similar to ours. Following the hearing a summary of the evidence was given by one of the judges, whereupon all spectators

were removed from the courtroom and the judges proceeded to ballot. Two scribes tabulated the votes, one for acquittal and the other for conviction. For conviction, a majority of two or more of the quorum of twenty-three was required; and if any of the members desired additional evidence before voting the number of judges was increased by adding an equal number of priests, scribes and elders until the full council of seventy was reached. If a majority of the court as then constituted voted acquittal the accused was set at liberty, but if a majority voted for conviction no announcement of the finding could be made at that time.

At least one day had to intervene between the vote of conviction and the pronouncement of the verdict of guilty and the sentence. During this interval the judges could not be occupied with any matter that would divert their minds from the case. After the morning sacrifice not later than the third day following the vote, the court returned to the judgment hall and proceeded to take another vote. A judge who voted originally to condemn might now change his vote to one of acquittal. One who voted for acquittal at the first hearing, however, was not permitted to change his vote.

It was the duty of the court to defend the accused, and a verdict of guilty without some member of the court having interposed a defense was invalid. Therefore, contrary to our law, a unanimous verdict of guilty indicated that there was a conspiracy against the accused, that he had no friend or defender, and that the verdict was reached without mature deliberation. Such a verdict had the effect of an acquittal. The court was bound to protect the accused from insult or injury, and indignities committed against him subjected the tormentors to the same punishment as if directed against any innocent citizen.

THE HEARING

BEFORE THE SANHEDRIN

It will be recalled that Israel was not a democracy, with church and state separated, but a theocracy, with church and state united. Those in authority, believing

that Jesus would assert his claim to be the Messiah and attempt to usurp their power, used every means to discredit Him, finally arresting and accusing Him without any legal authority.

Jesus was bound and taken into the judgment hall of the high priest. The chief priests, elders, and scribes had waited all night, anticipating the illegal arrest following the betrayal of Jesus by Judas. It is believed that the quorum was made up chiefly of the priestly clique, whose hypocrisy Jesus had publicly denounced. Certainly all of the quorum were conspirators in a plot to put Jesus to death and therefore disqualified to sit as judges. If not, why were they holding this session shortly after midnight on a feast day, in violation of the law?

Under the law the first step was the arraignment of the prisoner, the reading of the charges in open court, by an official corresponding to our clerk. The record is silent as to the arraignment or any lawful accusation on which it might have been based. Instead the record says that the court "sought false witnesses against Jesus, to put him to death; But found none; Yea, though many false witnesses came." Perjurers in the crowd, who sought the death of Jesus, were unwilling to risk the dire consequence of a false accusation—death for the accuser himself.

"At the last came two false witnesses....., but their witnesses agreed not together." One stated that Jesus said, "I am able to destroy the temple..." The other swore that He said, "I will destroy the temple..." On this the "prosecution" rested. What Jesus did say, referring to the temple of His body and not the Jewish temple, was "Destroy this temple, and in three days I will raise it up."

The witnesses not being in accord on the charge, Jesus was entitled to an acquittal without being questioned as to His defense or compelled to testify against Himself.

The high priest called upon Jesus to make His defense. "And the high preist stood up in the midst, and asked

Jesus, saying; "Answerest Thou nothing? What is it which these witness against Thee?" Jesus made no response.

Instead of defending the accused, as required by law, the high preist himself became an accuser as to an entirely different charge, in utter violation of all law. He sprang to his feet, shouting, "I adjure Thee, by the Living God, that Thou tell us whether Thou be the Christ, the Son of God." Jesus, though He could have remained silent, chose to speak: "If I tell you, ye will not believe. And if I also ask you, ye will not answer me ..." This excited the whole assembly, which cried out, "Art thou then the Son of God?"

Courageously Jesus signed His death warrant with the words, "Thou hast said. . ." The high priest announced the judgment of "conviction" forthwith: "He hath spoken blasphemy; what further need have we of witnesses?" Seeing the high priest rend assunder his judicial robe in token of horror of blasphemy, the crowd knew that Jesus had been found guilty, and they shouted, "He is guilty of death." There was no longer fear of a public uprising, for the mob, who had acclaimed Jesus with "hosannas" only a few days before, had been turned against Him.

Under Jewish law Jesus could not lawfully be convicted of a capital offence on his voluntary "confession" alone. His statement was not blasphemy under Jewish law, for He never usurped to Himself power and authority belonging to God alone. Instead He had said, "I can of mine own self do nothing. . . , but the Father that dwelleth in me , He doeth the work." The Sanhedrin made no effort to show that He was an imposter and gave Him no chance to prove the truth of His statement that He was the Messiah, the Son of God—not God Himself.

This first hearing before the Sanhedrin concluded about three o'clock on Friday morning. The court adjourned only until daybreak, although the law required that one full day intervene before the second hearing. No lawful sentence of death could be pronounced until the second hearing, with the result of the second vote the same as the first.

Pending the second hearing Jesus was, in the eyes of the law, presumed innocent; the court might still acquit him. Although entitled to safeguards about his person, He was nevertheless subjected to violence and insults at the hands of the crowd in the courtyard. Later, in the guardhouse, He was struck with rods and fists. Members of the Sanhedrin were present but made no move to stop these outrages against the Jewish law and against a man not yet legally sentenced.

At the second hearing, following the morning sacrifice on Friday morning, at about six o'clock, Jesus was dragged into the hall of the temple, where the judges were assembled for the final hearing. "And as soon as it was day the elders of the people and the chief priests and the scribes came together and led Him into their council . . ." The session was perfunctory. No witnesses were called. Again the law was violated by requiring Jesus to testify in answer to the question, "Art thou then the Son of God?"

He replied, "Ye say that I am . . . Hereafter ye shall see the Son of man sitting on the right hand of power. . . ." The whole assembly shouted, "What need we any further witnesses? For we ourselves have heard of His own mouth."

The votes of the judges were registered and final judgment rendered without removing the mob of spectators, although the law required that the chamber be cleared. More brutality followed - even at the hands of some of the court members. The record recites, "And they all condemned Him to be guilty of death." Since no judge defended the accused, as required by Jewish law, the unanimous verdict was invalid, as evidence of a conspiracy.

Under Jewish law death by stoning would have been the sentence imposed. The Roman army of occupation, however, alone had power to pronounce a death sentence. The Sanhedrin merely had authority to make an accusation before the Roman magistrate, who had the sole power to determine the matter. Having destroyed the reputation of Jesus and turned popular indignation against Him,

"Straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate."

(To be concluded next issue)

THE HOST OF SENNACHERIB

The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly o'er deep Galilee.

Like the leaves of the forrest when summer is green,
That host with their banners at sunset were seen;
Like leaves of the forrest when autumn hath blown,
That host on the morrow lay withered and strown.

For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew still.

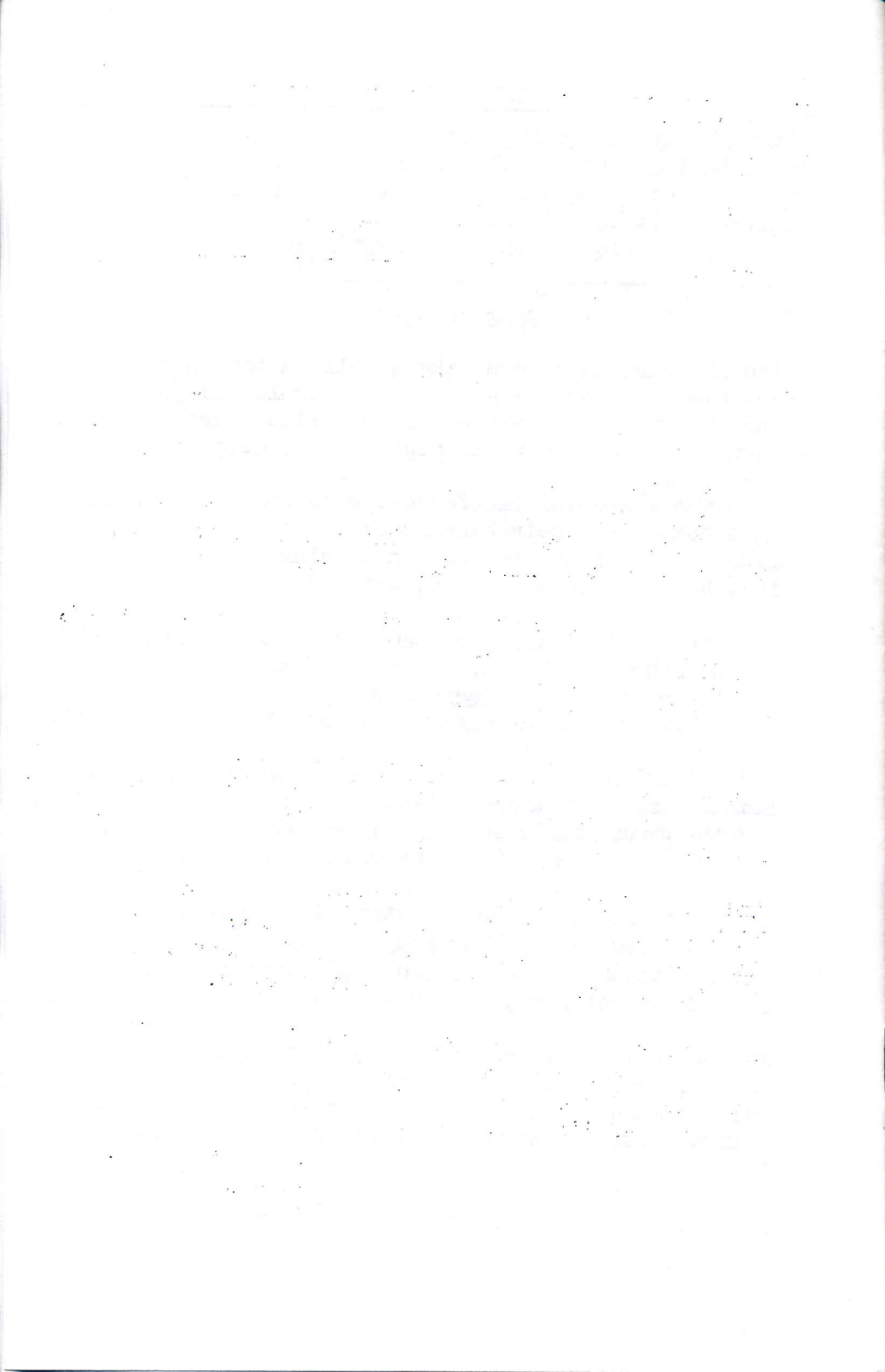
And there lay the steed with his nostrils all wide,
But through them there rolled not a breath of his pride,
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile unsmote by the sword,
Hath melted like snow in the glance of the Lord.

II Kings 19:35.

By Lord Byron



THE PILGRIM

VOL. 8

OCTOBER-NOVEMBER 1961

Nos. 10-11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

Come, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto his praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown:
First the blade, and then the ear,
Then the full corn shall appear:
Grant, O harvest Lord, that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take his harvest home;
From his field shall in that day
All offences purge away;
Give his angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In his garner evermore.

Even so, Lord, quickly come
To thy final harvest-home;
Gather thou thy people in,
Free from sorrow, free from sin;
There, forever purified,
In thy presence to abide:
Come, with all thine angels, come,
Raise the glorious harvest-home.

—Henry Alford

Selected by J.G. Hootman, Modesto, Calif.

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

"BE YE THANKFUL"

We wonder if there was ever an age when there was so many thanks said as in this our time and place, where it has become so common to say "thank you" to each other for every favor great or small, and even for favors contemplated.

The manner in which we have come to use this expression, may be more of a politeness to one another than of an expression of genuine heart-felt gratitude. But for all of this saying of thanks to one another, how much thanks is truly rendered to God and the heavenly Throne for all the blessings of life sent down upon a needful humanity?

Once a year our nation observes a thanksgiving day, on which many thanks have been said, and no doubt will be said again this year, to God. Perhaps much of it will be from a feeling of genuine gratitude, felt at least for the moment, but perhaps also much of it will be just being polite to God.

One of the faults charged against the ungodly sinners described in the first chapter of Romans was "that when they knew God they glorified him not as God, neither were thankful."

There is no other expression from the lips or heart that has quite the same meaning as the giving of thanks. When genuine, it is a responsive acknowledgement to a benefactor for favors or blessings received. One of the dictionary definitions for thankfulness is: "Impressed with a sense of kindness received, and ready to acknowledge it." Another is: "Kindly or grateful thought." Thanksgiving, then, seems to include kindly thoughts.

We wonder whether in reality, genuine thanksgiving is due any one but God. We know that only God is worthy of praise, and thanksgiving seems to be closely akin to praise. I know of but one instance in the Bible where any one is ever said to have given

thanks to another man, and that was when a subject had received a desired favor from the king. II Sam. 14:2. In all other instances when thanks was given or recommended, it was to God. Could it be possible, with all of our thanks to one another, that we might be robbing God of a just due?

The first mention in the Bible of thanksgiving, is in the Levitical law where provision was made for a thanksgiving offering to be made under the law of the sacrifice of peace offerings. Lev. 7:11-15. It seems significant that leavened bread was also to be offered beside the unleavened cakes of the peace offering.

King David was a man of much thanksgiving. He established an elaborate thanksgiving Temple service to praise the Lord, and the psalms which he wrote abound with thanksgivings. It is repeatedly said in the Psalms, "O give thanks unto the Lord, for he is good, for his mercy endureth forever."

When King Nebuchadnezzar threatened to destroy Daniel and his companions with the wise men of Babylon because they could not tell his dream, Daniel prayed the Lord to reveal it to him. And then when the Lord granted his petition he was not negligent to return unto Him grateful thanks: saying, "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee."

The great importance of giving thanks to God for the blessing and favors which we receive from Him, is impressed upon us by the example of Jesus our Lord while here upon earth. There are many instances recorded in the New Testament where he gave thanks for particular blessings. He gave thanks for the bread and the cup of the New Testament (covenant) in the upper room, before he gave it to the disciples. He gave thanks for the loaves and fishes in the desert. He gave thanks at the grave of Lazarus before he raised him from the dead.

The prophetess Anna gave thanks to God when she came into the Temple and beheld the Christ-child.

Perhaps as great an example as we have in the New Testament of grateful response in thanksgiving, is that of one of the ten lepers whom Jesus healed who when he saw that he was healed, turned back and gave thanks to the Lord. They all had cried unto Him for mercy, but only one returned to give thanks for mercy received.

The apostle Paul was a man of much thanksgiving. He thanked God "often" in his prayers, and "upon every remembrance" of many of the saints and fellow workers in his ministry. When he was nearing the city of Rome, as a prisoner, after a long and perilous voyage, and the brethren came out to meet him in the way, it is said that when he saw them, that he "thanked God and took courage. In his epistle to the Corinthians, he thanks God "for his unspeakable gift. (II Cor. 9:15)," and for the "victory (over death) through Jesus Christ our Lord (I Cor. 15:57)." In his epistle to the Thessalonians he wrote, "In every things give thanks: for this is the will of God in Christ Jesus concerning you."

The exalted nature of grateful thanksgiving is revealed to us in the great Throne scene described in Revelation 4:9, where holy beings worship God "day and night" and "give glory and honour and thanks to Him that sat on the Throne, who liveth forever and ever."

D.F.W.

Ye servants of God, your Master proclaim,
And publish abroad his wonderful name;
The name all-victorious of Jesus extol;
His kingdom is glorious, and rules over all.

God ruleth on high, almighty to save;
And still he is nigh; his presence we have:
The great congregation his triumph shall sing,
Ascribing salvation to Jesus our king.

"Salvation to God, who sits on the throne,"
Let all cry aloud, and honor the Son:
The praises of Jesus the angels proclaim,
Fall down on their faces, and worship the Lamb.

Then let us adore, and give him his right
All glory and power, and wisdom and might,
All honor and blessing, with angels above
And thanks never ceasing for infinite love.

—Charles Wesley

A WORD TO PARENTS

One of the saddest and most tragic features of our twentieth-century "Cvilization" is the awful prevalence of disobedience on the part of children to their parents during the days of childhood, and their lack of reverence and respect when they grow up. This is evidenced in many ways, and is general, alas, even in the families of professing Christians. In his extensive travels during the past thirty years the writer has sojourned in a great many homes. The piety and beauty of some of them remain as sacred and fragrant memories: but others of them have left the most painful impressions. Children who are self-willed or spoilt, not only bring themselves into perpetual unhappiness, but inflict discomfort upon all who come into contact with them, and auger evil things for the days to come.

In the vast majority of cases the children are not nearly so much to be blamed as the parents. Failure to honor father and mother, wherever it is found, is in large measure due to the parental departure from the scriptural pattern. Nowadays the father considers he has fulfilled his obligations by providing food and raiment for his children, and by acting occasionally as a species of moral policeman. Too often the mother is content to be a domestic drudge, making herself the slave of her children instead of training them to be useful, performing many a task which her daughters should do, in order to allow them freedom for the frivolities of a giddy set. The consequence has been that the home which ought to be—for its orderliness, its sanctity, and its reign of love—a minature heaven on earth, has degenerated into "a filling station for the day and a parking place for the night" as someone has tersely expressed it.

Before outlining the duties of parents toward their bairns, let it be pointed out that they cannot properly discipline their children unless they have first learned to GOVERN THEMSELVES. How can they expect to subdue self-will in their little ones and check the rise of an

temper, if their own passions are allowed free reign? The character of parents is to a very large degree reproduced in their offspring: The parent must himself or herself be in subjection to God if they may lawfully expect obedience from their little ones. This principle is enforced in Scripture again and again: "Thou therefore which teachest another, teachest thou not thyself?" (Rom. 2:20). Of the bishop or pastor it is written that he must be, "One that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5, 6). And if a man or woman know not how to rule their own spirit (Prov. 25:28), how shall they care for their offspring.

God has entrusted to parents a most solemn and yet a most precious privilege. It is not too much to say that in THEIR hands are deposited the hope and blessing, or else the curse and plague of the next generation. Their families are the nurseries of both Church and State, and according to the cultivating of them now, such will be their fruitfulness hereafter. How prayerfully and carefully should they discharge their trust. Most assuredly God will require an account of the children from the parents hands, for they are His, and only lent to their care and keeping. The task assigned you is no easy one, especially in these superlatively evil days. Nevertheless, if trustfully and earnestly sought, the grace of God will be found sufficient here as elsewhere. The Scriptures supply us with rules to go by, with promises to lay hold of, and, we may add, with fearful warnings lest we treat the matter lightly.

We have space to mention but four of the principal duties devolving on parents. First, to INSTRUCT their children. "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7). This work is far too important to allocate unto others: PARENTS, and not

Sabbath-school teachers, are Divenly required to educate their little ones. Nor is this to be an occasional or sporadic thing but one that is to have constant attention. The glorious character of God, the requirements of His holy law, the exceeding sinfulness of sin, the wondrous gift of His Son, and the fearful doom which is the certain portion of all who despise and reject Him, are to be brought repeatedly before the minds of the little ones. "They are too young to understand such things" is the Devil's argument to deter you from discharging your duty.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). It is to be noted that the "fathers" are here specifically addressed, and this for two reasons: because they are the HEAD of the family and its government is especially committed to them, and because they are prone to transfer this duty unto their wives. This instruction is to be given by reading to them the Holy Scriptures and enlarging upon those things most agreeable to their age. This should be followed by catechising them. A continued discourse to the young is not nearly so effective as when it is diversified by questions and answers. If they know they will be questioned on what you read, they will listen more closely: the formulating of answers teaches them to think for themselves. Such a method is also found to make the memory more retentive, for answering definite questions fixes more specific ideas in the mind. Observe how often Christ asked His disciples questions.

Second, good instruction is to be accompanied BY GOOD EXAMPLE. That teaching which issues only from the lips is not at all likely to sink any deeper than the ears. Children are particularly quick to detect inconsistencies, and despise hypocrisy. It is at this point parents need to be most on their faces before God, daily seeking from Him that grace which they so sorely need and which He alone can supply. What care they need to take lest they say or do anything before their children which would tend to corrupt their minds or be of evil consequence for them to follow! How they need to be constant-

ly on their guard against anything which might render them mean and contemptible in the eyes of those who should respect and revere them! The parent is not only to instruct his children in the ways of holiness, but is himself to walk before them in those ways, and show by his practice and demeanor what a pleasant and profitable thing it is to be regulated by the Divine Law.

In a Christian home the supreme aim should be HOUSEHOLD PIETY—the honoring of God at all times—everything else being subordinated thereto. In the matter of family life, neither husband nor wife can throw on the other all the responsibility for the religious character of the home. The mother is most certainly required to supplement the efforts of the father, for the children enjoy far more of her company than they do of his. If there is a tendency in fathers to be too strict and severe, mothers are prone to be too lax and lenient, and they need to be much on their guard against anything which would weaken their husband's authority: when he has forbidden a thing, she must not give her consent to it. It is striking to note that the exhortation of Eph. 6:4 is preceded by "be filled with the Spirit" (5:18), while the parallel exhortation in Col. 3:21 is preceded by "let the Word of Christ dwell in you richly" (v. 16), showing that parents cannot possibly discharge their duties unless they are filled with the Spirit and the Word.

Third, instruction and example is to be enforced by CORRECTION AND DISCIPLINE. This means, first of all, the exercise of authority—the proper rein of law. Of the father of the faithful, God said, "For I know him that he will COMMAND his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. 18:19). Ponder this carefully, Christian fathers, Abraham did more than proffer good advice: he enforced law and order in his household. The rule he administered had for their design the keeping of the "way of the Lord"—that which was right in His sight. And this duty was performed by the patriarch in order that the blessing of God might rest on his family. No family can be properly brought

up without household laws, which include reward and punishment, and these are especially important in EARLY childhood, when as yet moral character is unformed and moral motives are not understood or appreciated.

Rules should be simple, clear, reasonable, and flexible like the Ten Commandments—a few great moral rules, instead of a multitude of petty restrictions. One way of needlessly provoking children to wrath is to hamper them with a thousand trifling restrictions and minute regulations that are capricious and are due to a fastidious temper in the parent. It is of vital importance for the child's future good that he or she should be brought into subjection at an early age: an untrained child means a lawless adult—our prisons are crowded with those who were allowed to have their own way during their minority. The least offense of a child against the rulers of the home ought not to pass without due correction, for if it find leniency in one direction or toward one offence, it will expect the same toward others, and then disobedience will become more frequent till the parent has no control save that of brute force.

The teaching of Scripture is crystal clear on this point, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15; and cf. 23:13,14). Therefore God has said, "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). And again, "Chasten thy son while there is yet hope, and let not thy soul spare for his crying" (Prov. 19:18). Let not a foolish fondness stay thee: certainly God loves His children with a much deeper parental affection than you can love yours, yet He tells us "As many as I love, I rebuke and chasten" (Rev. 3:19 and cf. Heb. 12:6). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). Such severity must be used in their early years, before age and obstinacy have hardened the child against the fear and smart of correction. Spare the rod, and you spoil the child: use it not on him, and you lay up one for your own back.

It should hardly need pointing out that the above

Scriptures are far from inculcating that a reign of terror is to mark the home life. Children can be governed and punished in such a way they lose not their respect and affection to their parents. Beware of souring their temper by unreasonable demands, or provoking their wrath by smiting them to vent your own rage. The parent is to punish a disobedient child not because he is angry, but because he is RIGHT—because God requires it, and the welfare of the child demands it. Never make a threat which you have no intention of executing, nor a promise you do not mean to perform. Remember that for your children to be well informed is good, but for them to be well controlled is better.

Pay close attention to the unconscious influences of a child's surroundings. Study to make home attractive: not by producing carnal and worldly things, but by noble ideals, by inculcating a spirit of unselfishness, by genial and happy fellowship. Separate the little ones from evil associates. Watch carefully the periodicals and books which come into the home, the occasional guests which sit at the table, and the companionships your children form.

The same clouds that darken the sky also bring their refreshing rain. Parents carelessly let people have free access to their children who undermine their authority, overturn their ideals, and sow seeds of frivolity and iniquity before they are aware. Never let your child spend a night among strangers. So train your girls that they will be useful and helpful members of their generation, and your boys that they will be industrious and self-supporting.

Fourth, the last and most important duty, respecting both the temporal and spiritual good of your children is FERVENT SUPPLICATION to God for them, for without this all the rest will be ineffectual. Means are unavailing unless the Lord blesses them. The throne of Grace is to be earnestly implored that your efforts to bring up your children for God may be crowned with success. True, there must be a humble submission to His sovereign will, a bowing before the truth of Election. On the other hand, it is the privilege of faith to lay

hold of the Divine promises and to remember that the effectual fervent prayer of a righteous man availeth much. Of holy Job it is recorded concerning his sons and daughters that he "rose up early in the morning and offered burnt offerings according to the number of them all"(1:5). A prayerful atmosphere should pervade the home and be breathed by all who share it.

—Arthur W. Pink

Selected from Bible Monitor, 1954.

THE MEANING OF HISTORY TO THE CHRISTIAN

Voltaire thought of history as "a record of crimes and misfortunes." Hartley Coleridge referred to history as "the tale of bloodshed." Schiller said that "the history of the world is the judgment of the world." Unless one has a Christian view of history, he is limited to these and similar views.

The prophets of Israel had a sense of God's action in both universal history and in a history of their own people. They saw God at work in the world and especially in the history of their own people. They witnessed many significant acts helped them recognize that they were the instruments through which God was working to bring the Messiah into the world.

One of the clues to understanding history is that it is temporary. It has in the element of time compared to eternity which has no beginning or end. However, it is significant in that it is the drama in which God works in behalf of man. It is within the framework of history that God prepared the world for the coming of the Redeemer. It is also into history that God actually came in the person of Christ. "To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; . . ." (II Cor. 5:19).

Even though to the Christian, history is the drama in which God has been acting over an unknown period of time, it does not stop here. He considers the ultimate objective of God to be the eternal state which will

replace time and history. As the eternal state is ushered in, both the nations of the world and individuals will come under the judgment of God. There will definitely be a final day of reckoning. "The wicked shall be turned into hell, and all nations that forget God (Psalm 9:17).

In view of the foregoing observations, it seems that there are no less than four implications in the Christian view of history. (1) The purpose of history is to provide an opportunity for God to continue His acts among men. His primary act, of course, is that of redemption. It is in history that He will continue to confront men personally with His claim on their lives. (2) History is both a time of probation and opportunity for man. It provides him with the opportunity to accept personal responsibility in relationship to God and man within the context of accountability. This is why man is on probation and why he will ultimately be held responsible for the utilization of his opportunities. (3) The activity of God in behalf of man and His body, the Church, will continue to function to the end of the age. No earthly ruler regardless of his strength and opposition to righteousness, can bring God's work to a close prematurely. Men like Napoleon Hitler, and Stalin will come to a tragic end but the Church will continue.

O where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

(4) The highest objective of both God and the Christian will be realized at the end of time. The end time and the ushering in of the eternal state will be a major victory for God and those whom He has redeemed. It will end the conflict between evil and righteousness. The temporary in the Christian's life will be replaced by the eternal. "For here we have no continuing city, but we seek one to come" (Heb. 13:14).

- by Gideon Yoder
Hesston College Monthly.

IN THE END AS IN THE BEGINNING

One of the fascinating books of the Bible is Revelation. There have been multiplied attempts to unravel its seeming mysteries; and these have resulted in many and varied interpretations and applications. However, it is always worth remembering that to read, and hear, and keep "the words of the prophecy," is accompanied with a promised blessing.

A recent article by Dr. Wilbur M. Smith, entitled, "The Five Geographical Centers in Revelation in Their Relation to the rest of Scripture," is intensely interesting reading. It is at once obvious that in one discourse it is impossible to exhaust a subject of these dimensions. Nevertheless, a few hints as to the suggested geographical loci could well prove of interest to anyone reading this wonderful book.

The first location is that of the "Seven Churches of Asia." This is easily associated with the geography of the New Testament epistles and Acts. The second area is described in Rev. 11:8, "...where also our Lord was crucified," namely, Jerusalem. This very realistically takes one back to the Gospels' accounts of the life and death of Jesus. In Rev. 17 and 18 events center around the Euphrates River and Babylon. This is the area where many of the experiences of Israel took place, as recorded in Jeremiah, Isaiah, Chronicles, and Kings. In Rev. 19 there is a brief description of the Battle of Armageddon, Megiddo, or Armageddon, was "...the starting point for the history of military science" (The Battle of Megiddo, by Nelson). Armageddon will also be the site where the last battle of history will be fought. Megiddo was among the centers where Israel failed to achieve a complete victory over the inhabitants. In this area Israel won some notable battles, but met also with smashing defeat at the hands of the Philistines. Here some of her great leaders died; and in this area finally "Israel was defeated and the people of God were put to shame." In the last battle the armies of the nations of the world will be utterly routed

and destroyed, and God's chosen people fully and completely vindicated.

In Rev. 21 and 22 is the description of "...that great city, the holy Jerusalem, descending out of heaven from God." Dr. Smith refers briefly to the prominence the name "Jerusalem" holds in the Bible, and also in present-day events. He points out the similarities of the given details of this Holy City—the river, the water of life, the tree of life, no curse—with the environments of our first parents in the garden of Eden. In other words, Revelation ends with a comparable replica in the future of the paradise in Genesis at the beginning.

The foregoing is in no sense to be taken as a synopsis of the article by Smith; it is merely an attempt to call attention in a very general way to the line of thought presented. It is not difficult to follow Dr. Smith—at least afar off—in his presentation. In any event, if the last book of the Bible, The Revelation of Jesus Christ, almost systematically covers the same geographical area wherein the remainder of the events of the Bible transpired, including the decisive defeat of the armies of the nations, culminating in the glorious victory in the appearing of "...the holy city, new Jerusalem, coming down from God out of heaven. . ."—Whatever interpretation is cherished, all add greatly to the significance of the declaration in Genesis: "Behold, it was very good"; even good enough to be restored. It helps to explain why God thought it worth while to give His only begotten son, not to redeem man only, but also the rest of that "very good" creation, which "...groaneth and travaileth in pain together until now." It also adds tremendous weight to the "place idea" of heaven. It furnishes the reason why there will be universal jubilation in the outburst of "Blessing, and honour, and glory, and power. . . unto him that sitteth upon the throne, and unto the Lamb for ever and ever"; for by completely defeating the adversary, the devil, the Creator has won incomprehensible honor and glory unto Himself, in the redemption of fallen creation.

Small wonder that the Psalmist breaks forth: "O how love I thy law! it is my meditation all the day." It can well be said with the Apostle Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." It is a good thing to pray often: "Open thou mine eyes, that I may behold wondrous things out of thy law." Indeed, as the roll became "...in my mouth as honey for sweetness" when Ezekiel did eat it, so the Word will become pleasantly sweet to all who study it honestly under the guidance of the Spirit.

—Selected

A CONVERSATION BETWEEN ELDERS
JOHN KLINE AND GEORGE HOKE
REGARDING THE SEVEN DEACONS? OF ACTS 6

Elder Kline.— Why do not we ordain deacons in the same way the seven were ordained at Jerusalem?

Elder Hoke.— Do you think the seven were deacons?

Kline.— Yes, I have always thought so.

Hoke.— I do not think they were.

Kline.— Well, here is a difference of opinion between brethren.

Hoke.— Let us try to get together on this point.

Kline.— I desire, above all things to know the truth, and to see eye to eye with all the brethren on every point of Holy Writ.

Hoke.— So do I. Now let us see. I do not think the seven were deacons, because they are nowhere CALLED deacons. Have we a just right to call them deacons when the Word does not call them so? Again: I must think the church at Jerusalem was fully organized before any demand was found for the appointment of the seven. Did it not have deacons at the start? Who attended to gathering up food and hunting shelter, and making general provisions for the comfortable entertainment of thousands of brethren and sisters, and their children besides? I rather think that the deacons already in office attended to these things. But the number of

brethren increased so rapidly that the deacons needed help in the way of general oversight, and the most natural thing in the world would be for them to apply to the apostles for advice in regard to the matter. But the apostles replied, "It is not reason that we should leave the Word of God and serve tables." This proves that they had not done so before, and that it would not be right for them to do so now. Hence the importance of getting men of real executive ability to serve the present necessity. Such ability and fitness they found in the seven whom they set apart to that work. But they must not only possess business tact; they must be "men full of the Holy Ghost and wisdom, and men of HONEST report," whose record in life proved their honesty. This, Brother John, is my opinion as to the reason why the apostles were so particular on this point. These seven men would certainly have a great deal entrusted to their general keeping; and unless they were HONEST, they might take advantage and make personal gain out of it. They soon got things so arranged in the hands of the deacons, that Stephen, one of the seven, could leave and give all of his time, or most of it, to preaching; for we are directly informed that the opposing Jews "were not able to withstand the wisdom and the spirit in which he spake." Right on the strength of this began the terrific persecution which soon resulted in the martyrdom of Stephen, and eventuated in the dispersion from Jerusalem of all the leaders and most of the influential and well known members of the body. Philip only, of all the seven except Stephen, is mentioned in the New Testament after this. It seems that after he had preached for some time he married and settled down at Caesarea, where, years after, Paul found him, and spoke of him as one of the seven—not deacons—although it would have been very easy for Paul to call him such, had he been a deacon. Paul here calls him Philip the evangelist. Acts. 21:8.

Elder Kline.—I must admit, Brother George, that your argument is fair and pointed, and I will reconsider the whole subject. . . —Elder Klines Diary, 1835.

OBITUARY

DANIEL M. MILLER, son of Daniel S. and Susanah Miller, was born Sept. 5, 1866, near Wakarusa, Elkhart Co. Indiana, and passed from labor to reward at the Home Hospital, Lafayette, Ind. at 6 P.M. Sept. 3, 1961; having arrived at the ripe old age of 94 years, 11 months and 28 days. His passing was just two days before his 95 birthday. He was the last of a family of eight sons and one daughter.

Death came five days after he had submitted to a major operation for an affliction from which he occasionally suffered for a number of years. Before going to the hospital he called for the anointing, which gave him much comfort, and he gave such Christian advice to those at his bedside, which will never be forgotten.

He was united in marriage to Sister Hannah Wise of Carroll County, Ind. Oct. 6, 1889. She passed away Jan. 6, 1937. This union was blessed with one daughter, Mary Yost, who survives.

Also surviving is one grandson, Lester Yost and wife, two great grand-daughters, Aurelia Marie, and Claric LeAnn, of near Camden, Ind. Besides these named, are many other relatives and friends who became endeared to him through his many years of sojourn here, and will be greatly missed by all, especially by his daughter who so tenderly and lovingly cared for him, with whom he had made his home since the death of his wife, except for one year that he remained on the farm after his wife's death.

In June, 1890, he was baptized into the Old German Baptist Church at Camden, Ind. In 1913 he and his wife identified themselves with the Old Brethren Church, and were elected to the deacon's office the same year. In 1930 they again identified themselves with the Old German Baptist Church, and were elected to the deacon's office in 1931, in which faith they remained faithful until death. He contended earnestly for the faith and order of the Church, was an active member and good councilor in church as long as his age permitted. He will be greatly missed by his home district, as well as by his many friends he made as he traveled over the brotherhood.

After their marriage, they lived in Elkhart Co. Ind. for one year, then moving to Carroll Co. near Camden where they spent the rest of their lives.

May our loss be his eternal gain. Funeral conducted by the home brethren on Sept. 6, at the Deer Creek Meeting house to a large concourse of people. Burial in the Wise cemetery west of Camden. — J.A. Wagoner

BAPTISM

Sunday Oct. 6, was an occasion of great rejoicing for the members of the Salida congregation, when our dear young brother Glen Shirk was united to the Church by a confession of faith and holy baptism.— D.F.W.

THE TRIAL OF JESUS
(Concluded)

Selected by LeRoy C. Garber

Part II

BEFORE PILATE

Pontius Pilate, bearing the imposing title of "Imperial Procurator", had jurisdiction over capital cases at Jerusalem, with the duty of reviewing all such cases from the beginning. From his judgment there was no appeal except to the emperor. Jesus was taken before Pilate, who was a judge sadly lacking in moral courage. Lest they be defiled by entering a heathen's house on a feast day, the priests who delivered Him remained outside. Pilate then went out to them, saying, "What accusation bring ye against this man?" By this inquiry Pilate showed his intention to take the case up anew as a trial court, rather than a court of appeal. The priests were taken aback and said, "If He were not a malefactor we would not have delivered Him up unto thee."

Noting from the reply an attempt to limit his jurisdiction by simply making him an instrument to carry out their will, Pilate was angered and said, "Take ye Him, and judge Him according to your law." But under Roman occupation regulations the Jews were without authority to condemn a person to death or execute him: and the priests were forced to admit, "It is not lawful for us to put any man to death."

Seeing that Pilate would consider only a violation of Roman law, the priests brought forth an entirely new charge, that of treason against Caesar. They said, "We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying He Himself is Christ, a King." What Jesus had really said was, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

"Pilate then entered the judgment hall again, and called Jesus, and said unto Him, 'Art thou the King of the Jews?': This was the preliminary examination conducted

aside, and the Roman law required to ascertain if there were sufficient basis for holding the prisoner for trial. Jesus demanded the origin of this new charge: "Sayest thou this thing of thyself, or did others tell it thee of Me?" Pilate replied, "Am I a Jew? Thine own nation and the chief priest have delivered thee unto me; what hast thou done?"

Jesus saw clearly the plot of the priests; they knew Pilate dare not face his government at Rome if he permitted a usurper to commit treason in his province. In defense Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate persisted, "Art thou a king then?" . . . Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Lacking understanding, Pilate uttered his famous question, "What is truth?"

Without awaiting a reply he left Jesus and went out to the Jews. Mounting his judgment seat, he pronounced his first emphatic acquittal: "I find in Him no fault. . ." Thus far Pilate had followed the Roman law, and it was not his duty to discharge the prisoner. Instead, he made an apparently earnest effort to save the prisoner and at the same time safeguard his own position, struggling between what he knew to be right and the necessity of saving himself from ruin.

It was intolerable to the enemies of Jesus to have their plot thwarted by a heathen, and a roar of indignation followed the judgment of acquittal. They cried out, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." This was a charge of sedition, less heinous than treason and requiring proof of a corrupt motive.

Pilate ignored this latest charge altogether. The roar of the angry mob, however, filled his heart with fear, and he began to cast about for an avenue of escape from the performance of his duty. The reference to

Galilee in connection with the charge of sedition gave Pilate his cue to shift the responsibility to the shoulders of Herod, the tetrarch of Galilee, on the assumption that Herod alone had jurisdiction to try the new charge. Obtaining from Jesus the admission that He was a Galilean, Pilate ordered that He be taken before Herod, who was then in Jerusalem. The crowd, believing that Herod would do anything to gain popular applause, roared its approval.

Jesus was dragged to Herod's palace, where the charges of treason and sedition were renewed. Herod, however, was not impressed. He had heard of Jesus' work and questioned Him to satisfy his curiosity. Receiving no answer, Herod became insolent. He arrayed Jesus in a gorgeous robe, in mockery of His "kingly" powers, and sent Him back to Pilate without rendering any decision at all. This amounted to another acquittal, if this irregular proceeding had any legal status at all.

Disappointed but not dismayed, the accusers again took Jesus before Pilate, determined to force the issue. Pilate thereupon pronounced his second judgment of acquittal, saying, "Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him: no, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise Him and release Him." To appease the crowd he had Jesus publicly scourged with rods, in violation of the law. The execution of this illegal flogging was in itself a bar to further punishment; Jesus was finally entitled to his freedom. A rehearing of the case at this stage would have constituted double jeopardy.

The record says, "And from thenceforth Pilate sought to release Him. . . ." But Jesus was led to the barrack room of the guards, stripped of the white robe with which Herod had mocked Him, covered with a castoff war cloak of purple, crowned with a wreath of thorns, and given a reed for a scepter. Thus arrayed, He was led before the blood-thirsty crowd.

Pilate, moved by the sight of the tortured victim,

exclaimed, "Behold the man!" But the priests cried out "Crucify Him, Crucify Him!" Pilate, in disgust, said, "Take ye Him and crucify Him: for I find no fault in Him." Still upholding Jesus' innocence and refusing to give the order for His crucifixion, Pilate was yet willing to connive at a violation of the law. But this did not satisfy the mob, which wanted absolute sanction from Roman authority and insisted, "We have a law, and by our law He ought to die, because He made Himself the Son of God."

"When Pilate therefore heard that saying, he was the more afraid," says the record. Again he took Jesus into the quiet of the judgment hall and asked in awestruck tones, "Whence art thou?" Jesus made no reply. Angrily Pilate exclaimed, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?"

Jesus was calm and unafraid, He did not feel that error would prevail over truth or matter over spirit. He pitied Pilate and said, "Thou wouldest have no power at all against me except it were given thee from above; Therefore He that delivereth Me unto thee hath the greater sin."

Pilate feared that a wrong interpretation of his judgment might reach Caesar. He might be described as protecting one considered by his own countrymen to be guilty of treason. He lacked the fortitude required to take a bold stand and cringed before the fanatical crowd. At this juncture his God-fearing wife sent him a message, "Have thou nothing to do with that just man . . ." Her appeal led him to make one more effort to save Jesus without jeopardizing his position.

It was the custom during the feast of the passover to liberate to the Jews a prisoner designated by the people. Pilate hoped that it might be Jesus.

"Whom will you that I release unto you? Barabbas, or Jesus which is called Christ?"

But the mob called for the release of the notorious robber and murderer.

"What will ye then that I shall do with Jesus?"

"Away with Him...crucify Him."

"Shall I crucify your King?"

As much as the wily priest hated Caesar, they made a false display of loyalty, shouting, "We have no king but Caesar."

The unrelenting ferocity of the mob weakened Pilate, and when he "saw that he could prevail nothing" he released Barabbas and turned Jesus over to be crucified, in spite of the fact that this was in flagrant disregard of Roman law, which provided that the idle clamor of the populace should not be regarded if they called for the death of an innocent man.

Having thus condemned Jesus, Pilate took a basin of water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it."

Thus closed the darkest chapter in the history of judicial administration. Two of the most enlightened systems of law that ever existed were prostituted to bring about the destruction of the most innocent man who ever lived.

Jesus was judged before He was tried. He was charged with and tried for three separate and distinct crimes. The Sanhedrin illegally convicted Him of blasphemy; Pilate refused to recognize this proceeding. Pilate twice acquitted Him of the charge of treason. He was charged with sedition before both Pilate and Herod but was acquitted by each. Yet Jesus was executed under the pretense that He had been found guilty of treason. Threatened with widespread civil disorder and possible danger to the security of his lofty position, Pilate found crucifixion the cheapest way to keep the populace quiet.

When noonday of Friday, the seventh of April, A.D. 33, with the feast of the Passover in full swing, had come and gone, Jesus had been crucified.

Of those who brought about His death Jesus said these parting words: "Father, forgive them; for they know not what they do."

—The End.

Jerusalem the golden!
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice opprest.
I know not, O I know not,
What joys await us there!
What radiancy of glory!
What bliss beyond compare!

They stand, those halls of Sion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng.
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David;
And there, from care released,
The shout of them that triumph,
The song of them that feast.
And they who with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest!
Who art, with God the Father,
And Spirit, ever blest.

St. Bernard of Cluny, 1145

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THE PILGRIM

VOL. 8

DECEMBER, 1961

NO. 12

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

PEACE ON EARTH!

"Peace on earth, good will to men"
O'er the world resounding,
Telling to us once again
Of the Saviour's coming.
He came from heaven's bright domain
To these earthly portals.
King of kings, why should He reign
Dwell among us mortals?
Peace on earth, 'midst strife and woe
Envy, fear, and dying;
Many yet refuse to know
Christ, on self relying.
Only He who came that day,
Lowly among lowly,
Can bring peace that comes to stay
Christ our Lord most holy.
Peace on earth in hearts of men
Where God's Son indwelleth,
For He took our guilt and then
Peace within us wellet.
He came to know our pain and woe
Came to bear our sorrow,
Bringing joys that overflow,
Hope for coming morrow.
Peace on earth, good will to men—
Shout the blessed tidings,
Christ our Lord shall come again
No more tears or dying.
Love and justice be His reign
Sin and fear disbanding,
Peace on earth, good will to men
Joy and bliss unending.

—Selected

THE PILGRIM is a religious magazine published monthly by Daniel F. Wolf in the interests of the members of The Old Brethren Church. Subscription rate: \$1.50 per year. Sample copies sent free on request. Address: THE PILGRIM, Rt. 3, Box 1378, Modesto, Calif.

JESUS COMES

Roll back the years of yesterdays; until we come to darkest night, see our foreparents wend their ways, trembling in terror from the light. God called to Adam gone to hide, as breezes blow at close of day; God found them there at eventide, for who from God can hide away? The evening hush the closing day, portends to them their darkened state; as moon and stars their light display, God tells their sorrow, and their fate. Ahead they see of death and night, hid from the sun of righteousness; the serpent's path away from light, the crooked pathway of distress. God told them of the serpent's doom; seed of the woman bruise his head, in centuries ages to come, unto the living, and the dead.

Driven away from paradise, they work and toil to earn their bread, while falling tears; and groans arise, from bending back and bowing head. From that dark time the light of hope burned dimly through the passing years while sinful nations blindly grope in false religion's hopes and fears. God sent his prophets spirit filled; they did foretell the coming King, and hearts with hopeful longing thrilled; and psalms and holy anthems sing. But death stood by the open tomb, where all who born will have to go; filling the hearts with deepest gloom, and cries of mourning, bitter woe. The serpent speaks to fallen man, incites to evil, vice, and crime; and warring nations clan to clan fulfill the histories of time. The prophets tell "a child is born, a son is sent, the lost to save; foretelling of the glorious morn, and giving hope beyond the grave. They too foretold the happy day when wise men see the rising star, and at the king born baby lay their presents coming from afar.

And so the ages fill their round, waiting the time so long foretold, when welcome deeds and happy sound fulfill the prophesies of old. In darkness lay the hosts of men, longing for cheer of breaking day; shadow

of gloom and darkened glen, death reigns in powerful scope and sway. Many who said "can it be true, that man may die and live again; that countless millions live and view a future life all free from pain?" And so they turn from faith and hope, and live in present evil ways, in sin and folly blindly grope; fulfill the measure of their days. Parents and children go their ways, and hearts grow cold, affection low; and sad and dreary are their days; so fraught with misery and woe.

The angel Gabriel comes to man; tells of the herald of the King, who follows after God's own plan, of which the angels sweetly sing, and Mary hears the news of him who dwells awhile close to her breast; no fear nor care her light can dim, in sweet contentment of that rest.

And so upon the dark night hour angel to shepherds give the light; the coming of that saving power; the baby sleeping in the night. The angels sing in starry sky of peace and joy upon the earth; the heavenly multitudes on high, announce our Saviour's wondrous birth.

The star shines bright in eastern sky, leading the caravan along; the wise men coming look on high; their faith and hope is showing strong. They recognize the Saviour King; bowing as humbly they adore; their choicest presents to him bring, and know their travel-seeking o'er.

They take young Jesus to the place—the temple beautiful and great; and Simeon sees him face to face and talks of him within the gate. "Oh Lord now let thy servant go in peace to enter into rest: my eyes have seen and surely know this Saviour innocent and blest. Beware for in the passing years; a sword shall pierce into your heart; there by the cross in grief and tears, to see your Son child soon depart. This child is set for fall and rise of many in this promised land, that many hearts may be revealed, and precious souls shall understand."

Then through the terror of the night, when Herod seeks the fair young son; mothers and fathers crouch in fright; their children taken one by one. A wail goes up of stark despair; their children gone them see no more, until the morning bright and fair, they view them

on the golden shore.

So Jesus goes to Egypt land, where God shall call his blessed Son; that through earth life his feet shall stand on Zion land till day is done.

They take him up unto the feast, when twelve years old a growing lad; where to the scribe and titled priest explains the word the prophets had. "My Fathers business I must be about while on this earth I stay;" then with his folks he dutifully in Nazareth lives till showing day.

Oh blessed Lord thy life on earth had meant so much to all our race; to come in lowly precious worth; where man could see thee face to face. To live for hope of sins release; to heal the ills we undergo; to bring unto us life and peace; as we are known we hope to know. To tell the precious word of truth; to live a pattern for us all, that the degrees of age and youth be saved and rescued from the fall. To be prepared a sacrifice; to give thyself, us to atone, to show the way from sin and strife; and learn to trust in thee alone.

We see thee lifted on the cross, and seeing may we now believe; and count the ways of sin but dross; thy Holy Spirit to receive. May we accept thy saving grace, nor from thy promises to turn; this great salvation for our race; may none its grace and teachings spurn.

Thy glorious image to behold, to like thee grow from day to day until we walk the streets of gold; the ending of the narrow way. Thy powerful rising from the grave, quickens our hope to dwell with thee; thy stay with death our souls to save and to arise and happy be. We praise thee for thy lowly birth, and dwelling with us for a time; and then ascending from this earth to heavens dwelling-place sublime. There may we see thee face to face, and dwell with thee forevermore; to realize they saving grace; and ever thy great name adore.

—J. I. Cover

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Sonora, California

PEACE

When the United States entered World War II in December 1941, the following statement was made by the archbishop of San Francisco: "While war may be a 'profession' it is not an end; it is a means; it is a means to resolve difficulties, to correct wrongs - the transient things - but its essential purpose is to bring about lasting peace, peace that comes out of order; order that issues from the rule of law; and law that is an expression of justice, which is one of the eternal foundations." And again he says, "We are moving towards the 'night when Christ was born' - the Prince of Peace. We want peace - peace for all nations and for all men. We want freedom and liberty on earth for all. Though the means we use to pursue these objectives may presently be violent and furious and the way be strenuous, with wreckage of human life and property, may this Christ, the Savior, hold and fix our hearts and minds resolutely in that good will, till with his help, that peace - his peace - so long absent from the world, shall be with us again."

Thus we are told by the archbishop that peace may be established by violence - and he appeals to the Prince of Peace for justification of the means and for the blessing. There are two kinds of peace - the peace which the world giveth - and the peace which Christ the Prince of Peace, gives. For he says (Jno. 14:27): "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." The peace which he "gave" was established without "violence", without "furiousity", without "wreckage of human life and property", but by the means of love and sacrifice. Note the difference: the peace which is obtained by force and violence, is that which the world gives, and is temporary, and is as transient as the means. But His peace is eternal and is based upon an eternal principle - love - that emanates from the throne of God; for "God is love." To believe that heavenly and lasting peace can be obtained by worldly and transient means, is to disregard a fixed law - that nothing can ever rise above its source.

"A good tree cannot bring forth evil fruit and an evil tree cannot bring forth good fruit."

Why should it be thought that the only Son of God, who was with God in the beginning, should deny himself of all the glory of heaven, and accept all the shame and humiliation that he did, and finally give his life on the cross to take away the sin of the world, should give his peace to any who seek to establish it by means different than that by which he made peace. The Apostle says (Eph. 2:14,15): "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

If peace on earth could have been established by force, the law from Mt. Sinai would have been sufficient for it was so severe that it is called "the ministration of death," and under it "every transgression and disobedience received a just recompense of reward." But the Apostle says (Heb. 9:9) that it could not make him that did the service perfect as pertaining to the conscience. So it is plain that the law of force can have no power over the conscience, nor change the heart. Force belongs to the kingdoms of this world, and can give only the peace which the world gives, but it cannot produce righteousness or heavenly peace. If it could have, there had never been the need for Christ the Prince of Peace, to sacrifice his life on the cross.

The Apostle says (I Cor. 2:23): "We preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness." It was a stumbling block to the Jews to see their King without defense, and foolishness to the world to see the strong make the sacrifice. In our school books, we had a motto which said, "That Might makes Right, is False." Force can only dominate or restrain so long as it is greater than the object over which it rules. And that which is ruled over is in bondage to the force which rules over it. But in our hearts is that inherent instinct and demand to be free and have liberty. So the first thought of the one

who is in bondage is to overthrow the power of that which rules over him. He will be restrained only until he can gain sufficient power to throw off the bondage, and so by this means there is an endless retaliation, because that which is in subjection is so only because it lacks the power to resist its ruler; the will was never subdued. To this process there is no end, but a perpetual striving of powers and forces, each to become the force. Perhaps some of the weakest national powers of today would, with the modern means of force, be able to overthrow some of the strongest of ancient times; which shows the relative progress which forces make, one against the other. And we have not yet learned the limit to which this progress of force can go without destroying civilization. The modern world becoming conscious and alarmed at such a condition, made great effort to disarm or call a halt to this progress of force, but were not able to do so because of fear and mistrust. None dared to lead the way because they were aware of the unrighteousness of the opposing forces.

All of this was foreseen by our Savior more than nineteen hundred years ago - yes, known eternally in the mind of God - and He who had the power to smite His enemies and consume them with the word of His mouth denied Himself of all that power, and went meekly and defenselessly to His death on the cross - as a lamb to the slaughter - and more than that, He prayed that His enemies might be forgiven, "for they know not what they do." Thus He proved that part of His teaching wherein He said, "But I say unto you that ye resist not evil," could be practiced. He showed the way to disarmament by disarming Himself of the means of force. He gave the perfect pattern of peace and led the way by offering himself to be crucified on the cross for the sins of the whole world. There the world was offered the opportunity to disarm and put an end forever to retaliation. But the world rejected Him, and His peace and the means which He has offered for peace. There can never be lasting peace where there is hatred, and hatred can never be conquered by force - only love can penetrate the strongholds of hatred and subdue it.

So the world rejected the Prince of Peace nearly two thousand years ago and by hatred and force and violence crucified Him, and chose their own way and means for peace, and today they are struggling with the results, groaning and suffering with the results as they never have before. But Jesus has never forsaken His plan nor work and has gone on into heaven, and calls men and women everywhere to repent and accept his peace. and his kingdom, which are not of this world. He says, "My kingdom is not of this world, if it were then would my servants fight; but now it is not from hence"; and He says also, "For the kingdom of heaven is righteousness and peace and joy in the Holy Ghost." The simple conclusion is, that the only way to have peace is to be peaceable. For the Apostle says (Jas. 3:18): "For the fruit of righteousness is sown in peace of them which make peace."

—D. F. W.

A LETTER TO THE READERS OF THE PILGRIM

by Edward Royer

Dear and much beloved readers of the Pilgrim:—I feel indebted in thinking it over how good the Lord has dealt with me, sparing me all these years and not to such a degree that I am helpless but able to be on the go. When I or any of us visit our public institutions and the the inmates and all kinds of ailments and ages from infants to old age, then we can feel well blessed and that we are subjects to death as soon as we are born. Thus what a variation of conditions we are living under, and all under the notice of Him, whom we have to do with. Do we ever think of how much grievence we may be to the Lord? This may be fitting to mention the fear of the Lord is the beginning of wisdom. When we are thus minded it tells us or adds wisdom to be more careful, so we can be what we are created for.

In thinking of all this—Matt. 24:42—"watch therefore for ye know not what hour your Lord doth come." The Lord well knew to insert the word WATCH to us is

necessary.

Yes, a few years ago I used this means thru The Pilgrim to write to you readers. It saves me to write to each of you. I know a good many of you readers and you know me. I know we all wonder and wish we could see each other more frequently, and we know this too, as we grow older we find ourselves less capable to get our wants and wishes accomplished.

It is said the mill never grinds again with water that has passed. Ofcourse the present generation hardly realizes this saying since all the water power mills in almost all of our country have been replaced in different ways. Turbines now bring electricity to our homes and factories so that we all share in the resources of water power after all. The Lord foresaw all of this in the very beginning, and we are just beginning to find this out and if the Lord sees fit to continue time, what more will be seen in the near future, the Lord only knows.

Well yes some of the readers from near home will look on these lines, and I understand The Pilgrim even goes out to the Dunkard Brethren. May they be blessed and we may all share in the Eternal Happiness.

— Goshen, Indiana.

IMMUNE

We hear so much talk these days about the mark of the beast, and how we are to escape it, and even what it is. Some talk like it is a tatoo, visible and conspicuous. We don't know how that will be during the reign of antichrist so we will not do any guessing. What Jesus wants to talk to us about it what is going on now. The Word says there are many antichrists operating here and now, many spirits of antichrist, and their purpose is to find lodgment in hearts. Satan does not care whether we hate the reds or the blacks, the white, or the browns, the rich, or the poor, the old, or the young, relation, or neighbor, so long as

we hate some body. Are we immune to that spirit? It has been in the world ever since satan came down from heaven hating God for casting him out of heaven. It has been his business ever since to keep people hating each other. That's why we have wars. That's why Cain slew Abel. That's why men crucified Jesus. That's why there has been persecution of the saints ever since. It is the spirit of hate at work. It is a deadly contagious disease in this world, and no one is entirely immune who has not the love of God in the heart. During our day people take shots, are vaccinated or innoculated for prevention or cure of diseases, and in most cases people thus become immune to the dread disease. Let me give you the scripture for what God says will make you immune to this mark of the beast, this spirit of hate. "I saw an angel ascending from the east, HAVING THE SEAL OF THE LIVING GOD: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Have you that seal? Never mind about the mark of the beast. Are you sealed with the love of God? How can we tell? We better get scripture for that too. First let us explain this. All adversity is personified by a spirit placed within the circumstance or the person for the express purpose of separating our hearts from Jesus. That is why God says "WHO" in this scripture. "Who shall separate us from THE LOVE OF CHRIST? shall TRIBULATION, or DISTRESS, or PERSECUTION, or FAMINE, or NAKEDNESS, or PERIL, or SWORD?" Can you be sure of that? I trust you are even going farther and are saying: "I am persuaded that neither DEATH, nor LIFE, nor ANGELS, nor PRINCIPALITIES, nor POWERS, nor things present, nor things to come, nor HEIGHT, nor DEPTH, nor any other creature shall be able to separate us from THE LOVE OF GOD WHICH IS IN CHRIST JESUS OUR LORD." If this be true in your heart, then you are immune to the mark of the beast.

Why did satan take a third of the angels out of heaven? To separate them from God. Why did satan enter

the garden of Eden? To separate Adam and Eve from God. Why does satan induce souls to disobey God today? To separate them from God. Why does he cause friction in the home? To cause separation from God and if possible from each other. Why does he cause friction in churches? To separate souls from God. Why does he cause hatred between or among nations? To separate their souls from God. In almost all of these cases those involved are almost sure before hand that such a thing would be impossible. The fact is in many cases they do not know how it came about. It is like a disease. One day you are well and strong. The next day you've got it, and you don't know how nor where you got it, but the disease has you in its grip. The dread disease of hatred is enveloping the earth. It seems to be in the air. You would not breathe it in for anything, but you've got to breathe. If you are innoculated with the love of God you are immune, but without it you are already or will be a victim. Remember before Jesus was crucified He said: "The prince of this world cometh, and hath nothing in me." There's the secret. Did you know it that a disease germ cannot multiply and produce disease in a body unless there is something in the body to fasted upon that is impure? The innoculation, the vaccination, the shots are for the very purpose of fortifying the body against the attack of the disease germs. Is your life innoculated with the love of God?

In human life we first make sure that the body is clean, thoroughly cleansed of all impurities. Just so we must be cleansed by the precious Blood of Jesus, and not only cleansed but kept clean. A perverted gospel may tell us that once we have been cleansed by the Blood of Jesus that settles it for time and eternity. Let's be sensible. You took a bath just this morning. Does that mean that you can go out and get dirty and come in perfectly satisfied that you are clean because you took a bath this morning? We have to keep clean spiritually as well as physically. Not only that but we have to keep our spiritual life well nourished by the Word of God, and prayer. How many times we hear that some one is ill, and the remark is made: "He was all run down,

and he just had no resistance." O beloved, this is also true spiritually. The soul gets all run down, and undernourished and is an easy victim of satan's poisonous germs.

You remember Paul prayed and prayed and prayed to be delivered from the messenger of satan who was commissioned of the devil to cause Paul trouble wherever he went. As usual that messenger of satan entered into people, whoever had the door open. After Jesus spoke to Paul, told him why, Paul sided with Jesus, and gave the adversary a bad time, for the more this messenger of satan nagged Paul the more Paul rejoiced in the Lord, and glorified Jesus. After Paul had gone through about everything possible for a man to take he said: "I will glory of the things which concern mine infirmities." Paul finally became immune to the fiery darts of the adversary, even literally as when he shook the viper off his hand into the fire, and felt no harm. He used it as a glorious opportunity to preach Christ to the heathen. To Paul and to any one who comes forth into that place of glorifying God in anything and everything Jesus says: "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." It was so with Joseph when he was sold into Egypt. It was so with Daniel, and the three Hebrews. In every case it went into reverse, and so will it for us if we live in the perfect will of God. (Now let me say this. A heart that is right with God, filled with the love of God does not take revenge by trying to pray trouble upon those who are causing trouble.) The saint of God believes that "all things work together for good to those who love God," therefore those who are causing trouble are really promoting the spiritual growth of the one who is supposed to be a victim. Now beloved if the love of God is perfect in our hearts we know that God will not permit anything to come to us but what God will turn it to perfecting our lives spiritually, and making us shine the brighter for Jesus. When we become perfectly willing for such a process we are immune to anything satan does. When satan finally finds out he is just promoting

our spiritual life he is thrown into confusion.

Now I don't know much about prophecy, and especially the book of Revelation, but I'm wondering if this scripture might apply to the bride elect of Christ. "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into the place where she is nourished for a time, and times, and half a time, from the face of the serpent. The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. The earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." I would to God that were the end of it, but it isn't. The Word says: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This is the tragic part of satan's tactics. When he finds out any soul is living so close to God that that soul is immune to his attacks he turns to those who are Christians, but are not immune. Just like disease. There are those immune to contagious diseases, but the one who is not immune gets it. Yet there is something to rejoice over. Those who are immune can nurse and give comfort and spiritual help to the victim.

What satan intends to do in every heart is to take God's place in the heart "so that he as God sitteth in the temple of God showing himself that he is God." You are looking for the antichrist as a ruler over this earth, but here and now that spirit of antichrist is taking captive hearts. His trick right now is to get into our hearts, and make us believe that it is God dwelling there and leading us. He knows if he can put that over he's got us for keeps. This is the mystery of iniquity. It is satan, but it seems like God. Those who love God with all the heart, mind, soul and spirit are immune, for this deceiving spirit can find no entrance into the heart who loves and obeys God, and walks according to the will and Word of God. If you so live you will not fear delusion for perfect love casts out fear, and you rest back in God's love and care, and know

that He is there, and where He is satan dare not come.

Beloved, open your Bible and read the first chapter of the second epistle of Peter. Peter tells us there how we may be immune. After you have read that carefully let us read together the last verse of the first chapter of Proverbs. God says there: "WHOSO HEARKENETH UNTO ME SHALL DWELL SAFELY, AND SHALL BE QUIET FROM FEAR OF EVIL." "There remaineth rest to the people of God."

— Star of Hope

JESUS IS LORD

Jesus of Nazareth—a man of history, a good man, an effective teacher and leader of men—is more than a man. He is the very God. Jesus is Lord.

He is Lord of creation, for "by Him were all things created;" the physical universe, the human personality, human relationships, and the moral law by which human conduct is judged; all created to accomplish His purposes.

He is the Lord of truth, for He is the Creator of all things, and therefore, the Author of all truth.

He is the Lord of life and the light of men—"the Word," "the image of the invisible God," "the Christ, the Son of the living God"—coming into the world to show us God in all His love, and to deliver all men "from the dominion of darkness," reconciling the world to Himself."

He is the Lord of the church, that body of men whom He has redeemed and who constitute His eternal kingdom, representing Him now in the world.

Man, the creature, is free to submit himself to whatever Lord he wishes. Many among us are choosing as lord of conduct—democracy, business, happiness, prestige, or even faith or the Church. But Jesus is Lord. And we are free to submit our conduct to His lordship.

Jesus, the Lord, is also Savior, breaking the bondage resulting from our choice of other lords. Jesus

can be our Savior because He is Lord, and He makes possible our reconciliation to Him if we acknowledge Him as Lord and make ourselves fully subject to Him.

As "Christians" we may try to secure the benefits of the Lord's salvation without subjecting ourselves to His lordship. Our "christianity" we may hold as sort of an insurance policy for heaven, considering the lordship of Jesus over conduct as being optional; but even though saying, "Lord, Lord," we would hear, "I never knew you, depart from me, you evildoers." For Jesus can save only those who subject themselves to Him in full obedience, and in complete servitude to carry out His work in the world.

We are His ambassadors to reconcile men to Him and to build His kingdom on the earth. The Lord's work is urgent; it requires all our effort, with the best we can give, our talents trained for the most effective work; it requires strength of character, and courage to face any difficulty; and, in the course of our task, it may require suffering, even as the Lord suffered.

Even though many may choose to remain bound in "the dominion of darkness," sometime every knee shall bow and every tongue confess that Jesus is Lord.

—Selected

About the year 125 A.D. a Greek by the name of Aristeides was writing to one of his friends about the new religion, Christianity. He was trying to explain the reasons for its extraordinary success. Here is a sentence from one of his letters:

"If any righteous man among the Christians passes from this world, they rejoice and offer thanks to God, and they escort his body with songs and thanksgiving as if he were setting out from one place to another nearby."

What a description of Christian faith in immortality—that a man set out from one place to another nearby! Is it any wonder that a religion like that swept Paganism? Those who are gone before are not lost, not separated from us permanently: they are only waiting in another place nearby for us to join them again.

—Selected

IS THE GOSPEL SIMPLE?

"The Gospel is simple but its implications are complex . . . The message is unchangingly simple, but the changes the messages makes are extremely complex."

Thus writes a missionary from South India, and comments further: "Those who spread the Gospel stand in the vortex of the simple and the complex."

The simplicity of the Gospel is one of its great advantages. The young can early lay hold of the truth that God sent a Saviour for their salvation. The unlearned can be taught that repentance and faith will bring peace to their hearts and sweetness to their lives. Christain workers can quickly master the essential steps in the way of salvation, so that they may guide the seeking. The preacher can go deeper and deeper into the truth of the Gospel, but always there stands out brilliant and clear the heart of that Gospel, that Jesus Christ died to save sinners. The dying Christian, though weak and delirious, may clasp to his heart the glorious knowledge that beyond death is life, with Christ. It is not hard to understand the Gospel. Thank God for a simple message.

But the application of the Gospel to the varying needs of men in different places and different times is by no means simple. What are the evidences of true faith? When is a professed believer qualified for baptism and fellowship in the Church? How much can we expect of a young Christin born into the kingdom out of an unfavorable background? What are the means to growth in grace? How can the principls of conduct implicit in the Gospel become written into the character of the convert? Just what are those ethical principles which must be insisted upon as the norm of the Christian life? What is the relation of faith to literacy and education, to physical health, to the standard of living? What are the expressions of consecration in terms of service, of testimony, of giving? To what extent is the Christian experience a spontaneous, individual thing? How much stress needs to be

put on the importance of a corporate Christian life in the Church? What are the implications of the Gospel for family living, for community relationships, for our participation in business, industry, and the professions? In estimating the Christian character of others, how much allowance should one make for personal peculiarities, for differences in training, for different circumstances of life? How much should we try to impose our concepts of Christian living on others, and where does our Lord say to us, "What is that to thee? Follow thou me"?

The Christian leader cannot escape these problems. He is responsible to God and to mankind to keep the Gospel in simple terms, so that men may understand and be saved. But he is also responsible to apply the Gospel to the various situations of life. These situations may keep changing, and so his applications must keep changing, or he will find himself preaching traditions of men rather than the Gospel of Christ. He needs to have in his own heart and mind such a vivid apprehension of the Gospel as will keep him sensitive to its demands. As he is true to its unchanging truth, he must also insist that the Truth must change the sinful men who accept it. What those changes are to be, in his own life and in the life of those he leads, the principles of the Gospel must determine. A complex life must yield to the simplicity of the unchanging Gospel.—Editorial, Gospel Herald, 1952

THAT YE SIN NOT

John tells us in I John 2: 1,2 why he is writing, and he holds up the highest of ideals for his readers. We must keep reminding ourselves of these ideals. Sin is not only doing what is wrong but also leaving undone those things we should do. If we know we should do it, let's do it. Life at its best is always found in doing the Lord's will. And doing His will is the way to keep from sinning. However, when we do sin, there is an Advocate.—Selected.

Historical

EARLY CHURCH FATHERS

As we have made frequent mention of the principal writers, commonly called Fathers, of the ancient Church, we shall subjoin to this chapter a very short account of some of the earliest among them. We do not profess any blind veneration for their names, or submission to their opinions but we are very far removed from the contempt of either. For if we are to bend to any human authority (as in such matters some of us must always do, and all of us sometimes,) those are assuredly the safest objects of our reverence, who stood nearest to the source of revelation, and received the cup of knowledge from the very hands of the Apostles. They were erring and feeble mortals, like ourselves; much inferior in intellectual discipline, and vitiated by early prejudices necessarily proceeding from the oblique principles and perverse systems of their day. Nevertheless they were earnest and ardent Christians; in respect at least to their religion they had access to infallible instructors, and the lessons which they have transmitted to us, howsoever imperfectly transmitted, should be received with attention and respect.

The Apostolical Fathers are those who were contemporary with the Apostles; some of whom are known, and all of whom may be reasonably believed, to have shared their conversation, and profited by their instruction. These are St. Barnabas, Clement of Rome, Hermas, Ignatius and Polycarp. They were all (excepting probably Clement) natives of the east, and all originally wrote in the Greek language. The works which have reached us under their names are not numerous; and though the genuineness of some of them has been justly suspected, there is no reason to doubt the very high antiquity of all. They were composed with various objects, according to the dispositions or circumstances of their writers. The design of the epistle attributed to St. Barnabas was to abate the respect for the peculiar rites and in-

stitutions of the Jewish laws, and to show that they were not binding upon Christians. The 'Shepherd of Hermas' consists of three books, in the first of which are four visions, in the second twelve commands, in the third ten similitudes. The first and third parts are of course very fanciful, yet were they not perhaps unsuited to the genius of the countries and the age to which they were addressed; the second contains some excellent moral precepts; and all abound with paraphrastic allusions to the books of the New Testament. The epistles of Ignatius have suffered many obvious interpolations and corruptions; but learned and candid critics, who have distinguished and rejected these, still leave us much behind of undisputed origin. The author was Bishop of Antioch; he suffered martyrdom about the year 107 A.D., and the opinion that he invited, rather than shunned this fate, seems to be consistent with the ardor of his character. The genuineness of Polycarp's epistle to the Philippians has scarcely been questioned; it was written (soon after the death of Ignatius) in the spirit of sincere piety; it abounds with scriptural expressions and frequent quotations of the recorded words of Christ. Polycarp was Bishop of Smyrna or the appointment (as is asserted without any improbability) of the Apostle St. John: and he suffered martyrdom, as we have already described, in the reign of Marcus Antoninus. But the most important record of the apostolical age remaining to us is the 'Epistle of the Church of Rome to the Church of Corinth,' written about the year 96 A.D. by Clement Bishop of Rome. Its object was to allay some internal dissensions of the Corinthians, and it contains many useful and noble truths, flowing from a vigorous mind and purely Christian spirit, in language never feeble, and occasionally elegant.

Those pious persons wrote before any association had taken place between philosophy and religion, and were better instructed in the knowledge of Scripture than in the lessons of the Schools; and their method of reasoning, no less than their style, attests the want of profane education; still it possesses a persuasive simpli-

city well suited both to the character of the writers, and the integrity of their faith. The fundamental doctrines of Christianity are clearly and scripturally inculcated by them; and these are every where so interwoven with the highest precepts of morality, as to prove to us that the belief of those men was inseparable from their practice, and that it had not ever occurred to them to draw any verbal distinction between these; they delivered the truths which had been entrusted to them and associated their moral and doctrinal instructions as inseparable parts of the same scheme. This perhaps is the most peculiar feature in their compositions, and that in which they most resemble the inspired writings. Another is the utter neglect of formal arrangement in the display of their arguments, or the delivery of their rules of conduct; a neglect which unquestionably exposed them to the contempt of the philosopher, who sought in vain for a system in their lore, but which well accorded with the plain and unpretending character of truth. But that merit by which they have conferred the most lasting advantage on Christianity (at least the three last of them,) and which will make them very valuable monuments, in every age, is their frequent reference to almost all the books of the New Testament, such as we now possess them. Thus they furnish us with decisive evidence of the genuineness of those books; and their testimony is liable to no suspicion, because it was not given with any such view.

The principal Greek writers, who immediately succeeded the apostolical Fathers, were Justin Martyr and Irenaeus. Justin Martyr was a learned Samaritan, who, after having successively attached himself to the Stoics, the Peripatetics, the Pythagoreans, and the Platonists, discovered the insufficiency and emptiness of philosophy. His attention was called to Christianity by the sufferings inflicted upon its profession, and the firmness with which he had beheld them endured. He inferred that men so contemptuous of death were far removed from the moral degradation with which they were charged; and that the faith for which they died so fearlessly must stand on some foundation. He examined that foundation,

and discovered its stability. The sincerity of his conversion is attested by his martyrdom. He was executed by the Emperor, who philosophy he had deserted; and he perhaps was never so strongly sensible of the superiority of that which he had preferred, as at the moment when he died for it. He wrote two apologies for Christianity, the first probably addressed to Antoninus Pius, the second to Marcus;—and a (supposed) dialog with a Jew named Trypho. This last contains many weak arguments, and trifling and even erroneous interpretations of Scripture, mixed up with some useful matter. The two former are more valuable compositions; they were so in those days—because they contained the best defence of religion which had been published, maintained by arguments very well calculated to persuade those to whom they were addressed; and they are still so, because we find in them many quotations from the same four Gospels which we now acknowledge; they relate many interesting facts, respecting the religious customs and ceremonies of the Christians of those times; and they prove the general acceptance of all the fundamental articles of our belief.

As Justin flourished only one century after the preaching of Christ, (his conversion is usually placed at the year 133 from the birth of our Savior,) we are not extending the value of tradition beyond its just limits, when we consider his opinions as receiving some additional weight from their contiguity to the apostolical times; and if it were possible to mark by any decided limit the extent of traditionary authority, we should be disposed to trace the line immediately after his name; for admitting that Irenaeus who presently succeeded him, by his oriental birth and correspondence may have received some uncorrupted communications transmitted through two generations from the divine origin, we shall still find it very difficult to distinguish these from the mere human matter with which they may be associated; and this difficulty will increase as we descend lower down the stream; so that we may safely detach the notion of peculiar sanctity or conclusive authority from the name and writings of the

succeeding Fathers, though they contain much that may excite our piety, and animate our morality, and confirm our faith.

Irenaeus was bishop of Lyons about the year 178 A.D. He is chiefly celebrated for his five books 'Against Heresies;' containing confutations of most of the errors which had then appeared in the Church. Though the language which he employs in this contest is not always best adapted either to persuade or to conciliate, his sincere aversion from religious dissension is not questioned. It is proved indeed by the epistles which he addressed to Victor, Bishop of Rome, on his insolent demeanor in the controversy respecting Easter, and which breathes a generous spirit of Christian moderation. And in good truth the individual exertions of Churchmen against the progress of unscriptural opinions were in those days the more necessary, and their warmth the more excusable, as there were yet no articles of faith to trace out the limits of orthodoxy, nor any acknowledged head, nor any legally established system of ecclesiastical government. The unity and purity of the Church were chiefly preserved by the independent labors of its most eminent and influential ministers, divided as they were both by language, and manners, and distance, and entirely unsupported by any temporal authority. So that, if we were still disposed to feel any surprise at finding such numerous forms of heresy, so very near both to the time and place where the Revelation was delivered, the above considerations would tend to remove it; while they certainly teach us, that such errors cannot permanently or generally prevail against scriptural truth, as long as they are steadily opposed by temperate and reasonable argument, and by not other weapon than argument only.

—Waddington's History Of The Church.

The church may be seeking to evangelize the heathen, and be giving up her own children to secular and materialistic influences.—Selected

SONGS OF JESUS

O sing a song of Bethlehem,
Of shepherds watching there,
And of the news that came to them
From angels in the air:
The light that shone on Bethlehem
Fills all the world today;
Of Jesus' birth and peace on earth
The angels sing away.

O sing a song of Nazareth,
Of sunny days of joy,
O sing of fragrant flowers' breath,
And of the sinless Boy:
For now the flowers of Nazareth
In every heart may grow;
Now spreads the fame of His dear Name
On all the winds that blow.

O sing of Galilee,
Of lake and woods and hill,
Of Him who walked upon the sea
And bade its waves be still:
For though, like waves on Galilee,
Dark seas of trouble roll,
When faith has heard the Master's word
Falls peace upon the soul,

O sing a song of Calvary,
Its glory and dismay;
Of Him who hung upon the Tree
And took our sins away;
For He who died on Calvary
Is risen from the grave,
And Christ our Lord, by heaven adored,
Is mighty now to save.

—Selected

CHARACTERS OF THE BIBLE

ENOCK

"And Enoch walked with God." This is a wonderful testimony to one who lived in a time of great sin and wickedness. After Abel, Enoch is the first, of whom there is a record, to seek and walk in the way of the Lord. We can honestly claim Enoch to be one of the most righteous men ever to live, for "Enoch walked with God; and he was not; for God took him." To be translated from earth to the eternal realms of God's abode without the taste of death, Enoch most surely must have been unspotted by sin or wickedness.

Almost 400 years before the birth of Enoch, after the birth of Enos, began men to call on the name of the Lord. Thus it seems Enoch's parents were God fearing and perhaps instructed Enoch in the way of the Lord. Enoch also had a firsthand access to the complete history of man and his relations with God for he was 308 years old when Adam died. No doubt Enoch talked with Adam. There is a legend that Enoch invented writing.

Enoch is the first prophet to prophesy of Christ's conquest of sin and of the final judgment of the wicked. You can find this prophecy referred to in the book of Jude.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Hebrews 11:5.

Joseph E. Wagner
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